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ARTICLE IV.

CONTRIBUTIONS

FROM ORIGINAL SOURCES

TO OUR KNOWLEDGE OF THE SCIENCE OF MUSLIM TRADITION.

BY EDWARD E. SALISBURY.

Presented to the Society Oct. 27, 1859.

THE desire to know more of early Muslim history, especially as determined by the character and actions of Muhammad, has naturally directed attention, of late years, to Muslim tradition as the most important source of knowledge on this subject, next to the *Kurân*; and the working of this mine, with such critical tact as Weil, Sprenger, and Muir have brought to the task, has led to very valuable results. Meanwhile, however, the system of tradition developed among the Muslims themselves into a special science, and constituting one of the main foundations of their faith and jurisprudence, has been, comparatively, little dwelt upon. It seems, indeed, to have been deliberately slighted, in the praiseworthy earnestness of criticism to avoid being led by it to erroneous conclusions. Yet, without surrendering our right of independent judgment upon the veraciousness of traditional statements, we may certainly profit by investigating the system within which they have been enshrined and handed down to us—even if it be regarded only as a manifestation of the genius and grade of scientific culture of the people to whom we are indebted for them; and as constituting an indispensable basis, whether well or ill laid, of actual doctrinal belief and legal decision in all Muslim countries—the source of multifarious laws, usages, and dogmas of the followers of Muhammad, supplementary to the *Kurân*, like the Jewish Mishna in relation to the Scriptures of the Old Testament. With this view are offered for consideration the following contributions to our knowledge of the science of Muslim tradition, which have been gathered from original sources, either only in manuscript or so little accessible as to

be nearly equivalent to unpublished authorities—we say, contributions, because we do not pretend to have exhausted the subject.

The sources from which we have chiefly drawn are:

1. The *Ṣaḥīḥ* of 'al-Bukhārī, in MS., being the copy numbered 28 in the *Bibliothèque de M. le Bⁿ Silvestre de Sacy*, Tome 3^{me}; where, however, the notice of this manuscript erroneously represents it as containing only a portion of the work. The author died A. H. 256;
2. Muslim's preface to his collection of traditions, '*al-Musnad 'aṣ-Ṣaḥīḥ*', lithographed at Dehli. This author died A. H. 261;
3. A treatise on the principles of tradition by the Saiyid 'Alī 'aj-Jurjānī, lithographed at Dehli in 1849–50, and prefixed to an edition of 'at-Tarmidhī traditions, '*aj-Jāmi'* '*aṣ-Ṣaḥīḥ*', also lithographed at Dehli. 'Aj-Jurjānī died A. H. 816;
4. An introductory explanation of some of the technical terms of the science of tradition by 'Abd 'al-Hakk, prefixed to an edition of *Mishkāt 'al-Maṣābiḥ* lithographed at Dehli in 1851–52. The author was associated with Sprenger in editing a Dictionary of the Technical Terms used in the Sciences of the Musalmans, which forms a part of the *Bibliotheca Indica*:

these we shall refer to, in our citations, by the letters B, M, J, and H, respectively.

Hāji Khalfah* defines the science of tradition to be the means of a discriminating knowledge of the sayings of the Prophet, together with his actions and his circumstances—*وهو علم يعرف به أقوال النبي صلعم وأفعاله وأحواله*—and divides it into two parts: 1. the science of the reporting of tradition—*العلم برواية الحديث*—which treats of the conditions under which a tradition is considered as reaching back to the Prophet, and 2. the science of the understanding of tradition—*العلم بدراية الحديث*—which treats of the meaning of a particular tradition, as ascertained by its language, by reference to the fixed principles of Muslim law, or by the analogy of known circumstances relating to the Prophet. The definitions and statements which we have here to present relate chiefly to the former part of the science.

The ultimate criterion of the quality of the report of any tradition is made up of the personal character and attainments of its reporters. It will be proper, then, to begin by distinguishing several grades of traditionists, as we find them stated in the *Dictionary of the Technical Terms* etc., already referred to:†

1. the inquirer—*الطالب وهو المبتدئ الراغب فيه*
 "the inquirer, that is, the beginner, the seeker after tradition"—

* *Lex.*, iii, 23, ed. Fluegel.

† p. 27.

a class represented in the early times of Islām by followers of the Prophet ardently enthusiastic for the preservation of every memorial of him, who sometimes undertook long and perilous journeys for the sake of securing a single tradition, or of hearing it from the lips of a particular reporter: the class of pupils in tradition, of every age, who of course are not relied upon for any traditional statement; 2. the traditionist—

ثم المحدث وهو الاستاذ الكامل وكذا الشيخ والامام بمعناه

“the traditionist, that is, the accomplished teacher, also called the shaikh and the imām, with the same meaning”—

but whose teachings are at second hand, for the designation of this special title is more fully defined as follows:*

هو.... من يكون كتب وقرأ وسمع ووعى ورحل الى المداين والقري وحصل اصولا وعلق فروعا من كتب المسانيد والعلل والتواريخ التى تقرب من الف تصنيف وقيل من تحمل الحديث رواية واعتنى به دراية....

“he is.... one who has been a writer and reader of tradition, and has heard it and committed it to memory, journeying to cities and towns, and who has summed up principles, and noted special rules, from books of sustained tradition, of archæology and of history, to the number of nearly a thousand; according to another definition, one who takes up tradition as reported, and is solicitous that it should be known;”

3. the magnate in learning—

ثم الحايظ وهو الذى احاط علمه بمائة الف حديث متنا واسنادا واحوال رواة جرحا وتعديلا وتاريخا

“the magnate in learning, who is one whose knowledge embraces both the text (المتن) and the allegation of authority (الاسناد) of a hundred thousand traditions, together with the circumstances pertaining to reporters, constituting the ground for their rejection or approval, and their history”—

differing from the traditionist only in the extent of his acquisitions in the science; 4. the responsible teacher—

ثم الحاجة وهو الذى احاط علمه بثلاثمائة الف حديث.... وقال الجزرى رحمه الله الراوى ناقل للحديث بالاسناد وتحدث من تحمل بروايته واعتنى بدرايته والحافظ من روى ما يصل اليه ووعى ما يحتاج اليه

“the responsible teacher, that is, one whose knowledge embraces three hundred thousand traditions.... according to ‘aj-Jazari...., the reporter, the authoritative transmitter of tradition, while the traditionist is one who takes up tradition on its report, and is solicitous that it should

be known, and the memorist (الْحَافِظ) is he who reports what reaches him, and keeps in mind whatever may be of use."

This highest class of traditionists is made up of those whose names may be properly given as authorities for tradition, and who are alone relied upon for what is called sound tradition, as distinguished from that which is fair and that which is weak.

The inquiry now arises, what are the necessary qualifications of the responsible teacher? They are, in brief, integrity (الْعَدَالَةُ) and retentiveness (الضَبْط). The first of these is thus defined by J. :*

فَالْعَدَالَةُ أَنْ يَكُونَ الرَّاوى بِالْغَا مُسْلِمًا عَاقِلًا سَلِيمًا مِنْ أَسْبَابِ الْفُسْقِ وَخَوَارِمِ الْمُرُوَّةِ

"integrity consists in the reporter's being of full age, a Muslim, intelligent, and void of tendencies to impiety and the vagaries of opinion ;"

and again :

وَلَا يَشْتَرَطُ الذَّكَوْرَةُ وَلَا الْحُرِيَّةُ وَلَا الْعِلْمُ بِفِقْهِهِ وَغَرِيبِهِ وَلَا الْبَصَرُ وَلَا الْعَدَدُ وَيَعْرِفُ الْعَدَالَةَ بِتَنْصِيصِ عَدْلَيْنِ عَلَيْهَا أَوْ بِالِاسْتِفَاضَةِ

"the being of the male sex is not made a condition, nor freedom, nor knowledge of the jurisprudence based upon tradition, or of any thing foreign to the subject, nor sight, nor the being one of many; and integrity is determined by the affirmation of two upright men, or by common rumor ;"

and by H. as follows :†

وَالْعَدَالَةُ مَلَكَةٌ فِي الشَّخْصِ تَحْمِلُهُ عَلَى مِلَازِمَةِ التَّقْوَى وَالْمُرُوَّةِ وَالْمِرَادِ بِالتَّقْوَى اجْتِنَابُ الْأَعْمَالِ السَّيِّئَةِ مِنَ الشَّرِكِ وَالْفُسْقِ وَالْبِدْعَةِ وَفِي الْاجْتِنَابِ عَنِ الصَّغِيرَةِ خِلَافٌ وَالْمَخْتَارِ عَدَمُ اشْتِرَاطِهِ لَخُرُوجِهِ عَنِ الطَّاقَةِ إِلَّا الْإِصْرَارَ عَلَيْهَا لَكُونِهِ كَبِيرَةً وَالْمِرَادُ بِالْمُرُوَّةِ التَّنَزُّعُ عَنْ بَعْضِ الْخَفَاسِيسِ وَالنَّقَايِصِ الَّتِي فِي خِلَافِ مَقْتَضَى الْهِمَّةِ وَالْمُرُوَّةِ مِثْلُ بَعْضِ الْمُبَاحَاتِ الدُّنْيَا كَالْأَكْلِ وَالشَّرْبِ فِي السُّوقِ وَالْبَوْلِ فِي الطَّرِيقِ وَأَمْتَالُ ذَلِكَ وَيَنْبَغِي أَنْ يَعْلَمَ أَنَّ عَدْلَ الرَّوَايَةِ أَعَمُّ مِنْ عَدْلِ الشَّهَادَةِ فَإِنَّ عَدْلَ الشَّهَادَةِ مَخْصُوصٌ بِالْحَرِّ وَعَدْلُ الرَّوَايَةِ يَشْتَمِلُ الْحَرَّ وَالْعَبْدَ

"integrity is an acquisition which impels the person possessing it to act with decision and manliness—meaning by 'decision' the turning away from the evil deeds of idolatry, impiety, and heresy (whether even a little fault must be avoided, is undetermined : it is preferable to regard this as not required, because exceeding the bounds of possibility ; except that persistence in a small fault is inadmissible, because it constitutes a

great one), and meaning by 'manliness' exemption from certain grossnesses and vices which shock the sensibility and judgment, for example, certain acts of sensual license, such as eating and drinking in the market, making water in the highway, and the like: it is proper to be known, also, that integrity with reference to the reporting of tradition is less restricted than integrity in testimony; for integrity in testimony is predicable only of the free man, whereas integrity in the reporting of tradition may pertain to the slave as well as the free man."

Of the other qualifications we have the following definitions. J. says:*

والضبط أن يكون متيقظا حافظا غير مغفلا ولا ساه ولا شك في حالتي التحمل والاداء فان حدث عن حفظه ينبغي أن يكون حافظا وان حدث عن كتابه ينبغي أن يكون ضابطا له وان حدث بالمعنى ينبغي أن يكون عارفا بما يختل به المعنى

"retentiveness consists in the reporter's being observant and mindful, not heedless nor careless, nor dubious, whether in taking up tradition or in reciting it; for, if he gives out tradition by his memory, he must needs be mindful, and if he gives it out by his book, he must firmly hold to that, and if by the sense, he must know how to seize the sense;"

and also :

ويعرف الضبط بان يعتبر روايته بروايات الثقات المعروفين بالضبط فان وافقهم غالبا وكانت مخالفتهم لهم نادرة عرف كونه ضابطا ثبتا

"and retentiveness is determined upon comparison of one's report with the report of reliable authorities, known for their retentiveness; so that, if he agrees with them for the most part, and rarely disagrees, he is known to be certainly retentive;"

and H. says:†

والمراد بالضبط حفظ المسموع وتثبيتته من الغوات والاختلال بحيث يتمكن من استحضاره وهو قسمان ضبط الصدر وضبط الكتاب فضبط الصدر بحفظ القلب ووعيه وضبط الكتاب بصيانتها عنده الى وقت الاداء

"retentiveness signifies the retaining of what has been heard, and its being held fast from escaping or growing faint, so that it can be called up; it consists of two parts: retentiveness by mind, and retentiveness by book; retentiveness by mind comes of committing to heart and keeping in memory, and retentiveness by book results from preserving it without change against the time for reciting it."

These qualifications of the reporter are more exactly defined by the following specifications of causes by which they are vitiated, drawn from H. First, as to integrity, we read:‡

* page 5.

† fol. 2, rect.

‡ fol. 2, rect. and vers.

اما العدالة فوجوه الطعن المتعلقة بها خمس الاول بالكذب والثانى باتهامه بالكذب والثالث بالفسق والرابع بالجهالة والخامس بالبدعة والمراد بكذب الراوى انه ثبت كذبه في الحديث النبوى . . . اما باقرار الواضع او بغير ذلك من القرابين وحديث المطعون بالكذب يسمى موضوعا ومن ثبت عنه تعدد الكذب في الحديث وان كان وقوعه في العمر مرة وان تاب من ذلك لم يقبل حديثه ابدا بخلاف شاهد الزور اذا تاب فالمراد بالحديث الموضوع في اصطلاح الخدثين هذا لانه ثبت كذبه وعلم ذلك في هذا الحديث بخصوصه والمسئلة ظنية والحكم بالوضع والافتراء بحكم الظن الغالب وليس الى القطع واليقين بذلك سبيل فان الكذب قد يصدق وبهذا يندفع ما قيل في معرفة الوضع باقرار الواضع انه يجوز ان يكون كاذبا في هذا الاقرار فانه يعرف صدقه بغالب الظن ولولا ذلك لما ساع قتل المقر ولا رجم المعترف بالنزأ فافهم واما اتهام الراوى بالكذب فبان يكون مشهورا بالكذب ومعروفا به في كلام الناس ولم يثبت كذبه في الحديث النبوى وفي حكمة رواية ما يخالف قواعد معلومة ضرورية في الشرع كذا قيل ويسمى هذا القسم متروكا كما يقال حديثه متروك وفلان متروك الحديث وهذا الرجل ان تاب وصحت توبته وظهرت امارات الصدق منه جاز سماع الحديث والذي يقع منه احيانا نادرا في كلامه غير الحديث النبوى فذلك غير مؤثر في تسمية حديثه بالموضوع والمتروك وان كانت معصية واما الفسق فالمراد به الفسق في العمل دون الاعتقاد فان ذلك داخل في البدعة واكثر ما يستعمل البدعة في الاعتقاد والكذب وان كان داخلا في الفسق لكنهم عدوه اصلا على حدة لكون الطعن به اشد واغلظ واما جهالة الراوى فانه ايضا سبب للطعن في الحديث لانه لما يعرف اسمه وذاته لم يعرف حالته وانه ثقة او غير ثقة كما يقول حدثنى رجل او اخبرنى شيخ ويسمى هذا مبهما وحديث المبهم غير مقبول الا ان يكون صحابيا لانهم عدول وان جاء المبهم بلفظ التعديل كما يقول اخبرنى عدل او حدثنى ثقة فقيه اختلاف والاصح انه لا يقبل لانه يجوز ان يكون عدلا في اعتقاده لا في نفس الامر وان قال ذلك امام حاذق قبل واما البدعة فالمراد بها اعتقاد امر محدث على خلاف ما عرف في الدين وما جاء من رسول الله . . . واحكامه بنوع شبهة وتاويل لا بطريق محذور وانكار فان ذلك كفر وحديث المبتدع مردود عند الجمهور وعند البعض ان كان متصفا بصدق اللهجة وصيانة اللسان قبل وقال بعضهم ان كان منكرا لامر متواتر في الشرع وقد علم بالضرورة كونه من الدين فهو

مردود وان لم يكن بهذه الصفة يقبل وان كفره المخالفون مع وجود ضبط وورع وتقوى واحتياط وصيانة والمختار انه ان كان داعيا الى بدعته ومزججا له رآه وان لم يكن كذلك قبل الا ان يروى شيئا يقوى به بدعته فهو مردود قطعاً وبالجملة الآية مختلفون فى اخذ الحديث من اهل البدع والاهواء وارباب المذاهب الرايعة وقال صاحب جامع الاصول اخذ جماعة من ائمة الحديث من فرقة الخوارج والمنتسبين الى القدر والشيع والرفض وسائر اصحاب البدع والاهواء وقد احتاط جماعة اخرون وتورعوا من اخذ حديث من هذه الفرق ولكل منهم نيات انتهى ولا شك ان اخذ الحديث من هذه الفرق يكون بعد التحرى والاستصواب ومع ذلك الاحتياط فى عدم الاخذ لانه قد ثبت ان هؤلاء الفرق كانوا يصنعون الاحاديث لترويج مذهبهم وكانوا يقولون به بعد التوبة والرجوع والله اعلم

وجوه) "As to integrity, there are five ways in which it is vitiated (الطعن): 1. by falsehood; 2. by suspicion of falsehood; 3. by impiety; 4. by want of information; 5. by heresy.

"By falsehood on the part of the reporter (كذب الراوى) is meant his setting up some false statement of his as part of the tradition of the Prophet. . . . either by affirmation as a deponent, or by some other such means; and the tradition of one dishonored by falsehood is called suppositious. (موضوع). Whoever is proved to have purposely set up falsehood as part of tradition, although only once in his life, and notwithstanding repentance, is dishonored as a reporter of received tradition—wherein there is a difference between him and the repentant false witness. Such, then, is the signification of suppositious tradition, in the technical language of traditionists; for it consists in this, that one is known to have set up some falsehood of his, definitely, as part of the tradition of the Prophet. In case it is a question of opinion, and one is judged to have fabricated and falsified by the judgment of preponderating opinion, since that affords no means of decision and certainty, the falsifier is esteemed truthful. This is at variance with what is commonly said respecting knowledge derived from deposition, with the affirmation of a deponent, namely, that one may be false in such affirmation, and that preponderating opinion determines whether one is truthful; and, if such were not the principle [as regards testimony in court], how could it be lawful to put to death a man who affirms that he has committed murder, and not so to stone him who confesses fornication? Therefore, consider.

"With regard to suspicion of falsehood in the reporter (اتهام الراوى بالكذب), in case one is notorious for falsehood, and generally remarked upon for it (though he may not have actually set up any falsehood of his as part of the tradition of the Prophet), and there is derived from him the report of something which is at variance with the known and essential fundamental principles of law—the same is to be said as before [that

tradition from him is not to be received] ; and this subdivision is called let-alone tradition (متروك), as when one says : 'a tradition let alone,' and 'Such a one's tradition is let alone.' If the man repents, and signs of his truthfulness appear, it is allowable to hear tradition from him.

"Occasional and infrequent falsehood in what one says, irrespective of the tradition of the Prophet, although it is a thing to be abhorred, does not operate to give the name of 'suppositious' or 'let-alone' to his tradition.

"By impiety (الفسق) is meant impiety in conduct, not that which respects belief ; for the latter has to do with heresy, and the term heresy is most commonly applied to a corrupt faith ; and, although falsehood enters into impiety, yet people count that as a separate principle, because its influence in dishonoring integrity is most potent and overpowering.

"Again, want of information respecting a reporter (جهالة الراوى) causes integrity to be vitiated, in the case of tradition, because, when one's name and personality are unknown, it is not ascertained what sort of a man he was, whether he was a reliable authority, or the contrary ; as, for example, when it is said : 'a certain guarantee taught me as a tradition so and so,' or 'I learnt from a certain teacher so and so as a tradition.' Such a reporter is called doubtful (مبهم), and the tradition of a doubtful person is not to be received, unless he was a witness of the Prophet (صحابى)—for all witnesses had integrity. As to the case of a doubtful reporter's declaring the integrity of his authority in express terms—for instance, when one says : 'I learnt from a person of integrity so and so as a tradition,' or 'A reliable authority taught me as a tradition so and so,' there is difference of opinion—the soundest judgment is against receiving the tradition, because there may be the belief of integrity without its reality. If, however, such language is used by an eminent teacher possessed of nice discernment, the tradition is received.

"Heresy (البدعة) is the holding to some novelty of opinion, at variance with what is recognized as a part of religion, and has come down from the Prophet of God . . . and his Companions, by virtue of some figurative and allegorical interpretation, not in the way of absolute denial and repudiation—which is a species of infidelity ; and the tradition of a heretic is most generally rejected. Some, indeed, receive it, if characterized by truthfulness of language and guarded phraseology. Others say that, if it contradicts something often repeated in the law, and which is known to be a necessary part of religion, it is to be rejected, and, if it has not this character, that it is to be received, however discredited by opposers, provided it be reported with retentiveness, in a religious spirit, in the way of confirmation of received doctrine, and in circumspect and guarded language. It is best to reject it, in case it leans towards a heresy of the reporter, and is to him a connecting link of argument, and otherwise to receive it ; yet, if one reports something whereby his heresy is in fact strengthened, it is decisively to be rejected.

"To speak more generally, eminent teachers differ as to receiving the tradition of innovating and loose sects, and of leaders in heterodox

ways of thinking. Says the author of the *Jāmi' 'al-'Uṣūl* :* 'A number of eminent teachers of tradition have taken from the Khawārij, and from those whose distinctive names refer to their doctrine of free will (القدر), their separation (الشيعة), and their alienation (الرفض), as well as from all innovating and lax parties; while a number of others have been circumspect, and have warned against taking tradition from these parties. All have their motives.' Doubtless, tradition is taken from these parties deliberately and approvingly; yet should the practice be avoided, because it is established as a fact that these parties were once in the habit of fabricating traditions in order to give currency to their doctrines—which, indeed, used to be affirmed by themselves, after repentance and return to orthodoxy—God knows."

Next, as to retentiveness, we read as follows:†

وأما وجوه الطعن المتعلقة بالضبط فهي أيضا خمسة أحدها فرط الغفلة وثانيها كثرة الغلط وثالثها مخالفة الثقاة ورابعها الوهم وخامسها سوء الحفظ أما فرط الغفلة وكثرة الغلط فمتقبران فالغفلة في السماع وتحمل الحديث والغلط في السماع والاداء ومخالفة الثقاة في الاسناد او المتن تكون على أنحاء متعددة تكون مؤمية للشذوذ وجعلها من وجوه الطعن المتعلقة بالضبط من جهة أن الباعث على مخالفة الثقاة إنما هو عدم الضبط والحفظ وعدم الصيانة عن التغيير والتبديل والطعن من جهة الوهم والنسيان اللذين اخطأ بهما وروى على سبيل التوهم أن حصل الاطلاع على ذلك بقرآين دأته على وجوه علل واسباب قاذحة كان الحديث معللا وهذا اغمص علوم الحديث وأدقها ولا يقوم به إلا من رزق فهمًا وحفظًا واسعًا ومعرفة تامة بمراتب الرواة واحوال الاسانيد وأمتون كالمثقفين من أرباب هذا الفن الى أنتهى الى الدارقطني ويقال له يات بعده مثله في هذا الامر والله اعلم وأما سوء الحفظ فقالوا أن المراد به أن لا يكون أصابته أغلب على خطائيه وحفظه وأتقانه أكثر من سهوه ونسيانه يعنى أن كان خطأه ونسيانه أغلب أو ساويا لصوابه وأتقانه كان داخلًا في سوء الحفظ فالعتمد عليه صوابه وأتقانه وكثرتها وسوء الحفظ أن كان لازم حاله في جميع الاوقات ومدة عمره لا يعتبر بحديثه وعند بعض المحققين هذا أيضا داخل في الشان وأن طرء سوء الحفظ لعارض مثل اختلال في المحافظة بسبب كبر سنه أو ذهاب بصره أو فوات كتبه فهذا يسمى مختلطًا فما روى قبل

* A critical compend of the six great collections of Muslim tradition, with explanations of unusual terms, by 'Ibn 'Athir 'aj-Jazari, who died A. H. 606, on the basis of an earlier work of the same sort by Razin 'al-'Abdari; see Hāji Khalfah's *Lex.*, iii. 83, and ii. 501.

† foll. 2, vers., and 3, rect.

الاختلاط والاختلال متميزا عما رواه بعد هذا الحال قبل وان لم يتميز توقف وان اشتبه فكذلك وان وجد لهذا القسم متابعات وشواهد ترقى من مرتبة الرد الى القبول والرجحان وهذا حكم احاد المستور والمدلس والمرسل

"Again, there are five ways in which retentiveness is vitiated : 1. by excess of carelessness ; 2. by great blundering ; 3. by disagreement with reliable authorities ; 4. by oversight ; 5. by badness of memory.

"Excess of carelessness (فرط الغفلة) and great blundering (كثرة الغلط) are allied to one another, for carelessness is predicated of the oral statement (الاسماع) of tradition, as well as of the taking of it up ; while blundering has respect to the oral statement and the recitation (الاداء) of it.

"Disagreement with reliable authorities (مخالفة الثقات), which respects either the allegation of authority or the text, and has various phases, promotes the violation of analogy (الشذون) in tradition ; and the reason for its being set down as one of the ways in which retentiveness is vitiated, is that disagreement with reliable authorities arises only from the want of retentiveness and memory, together with lack of care to avoid changes and substitutions.

"With respect to that vitiation of retentiveness which is owing to the oversight (الوهم) and neglect (النسيان) whereby one commits error and reports fancifully, if the publication of a tradition in such fanciful form is accompanied with evidences of pretexts, or of originating grounds which impair its force, the tradition becomes simulated (معلل). Here is the most obscure and subtle part of the science of tradition, and no one masters it who is not possessed of intelligence and an ample memory, as well as a perfect knowledge of the several grades of reporters, and of the circumstances affecting the character of allegations of authority and texts, like the great masters of the science in former times, down to 'ad-Dāraḳuṭnī—since whose day, it is said, no one similarly proficient on this subject has appeared—God knows.

"As for badness of memory (سوء الحفظ), people say that by this is meant that one is not right more frequently than he goes astray, and that he does not remember and exactly know oftener than he lets slip and forgets : that is to say, if he is more habitually wrong and forgetful than right and exact, or equally so, that goes to constitute badness of memory ; so that a reporter, to be relied upon, must be correct and exact in his knowledge, and possess these qualities in large measure. The tradition of one whose badness of memory is a constant circumstance of his condition, having pertained to him through his whole life, has no weight ; and, in the opinion of some traditionists, such badness of memory enters into the idea of separate tradition (الشان). If badness of memory is due to some accidental circumstance, like diminution of the recollective faculty on account of one's great age, or the failure of one's sight, or the loss of one's books, this constitutes what is called a confused tradition (مختلط) ; but what one reported before his tradition became confused, and his memory was impaired, being distinguished

from that reported subsequently, is to be received: without this discrimination, there is no reaching back to the Prophet by the report of one whose memory has thus failed him; so too, in case the distinction cannot be clearly made out. If there exist imitative (متابعات), or witnessing (شواهد), traditions which answer to that which is confused, it is thereby elevated from the grade of rejection to that of acceptance and prevalence; as is the case, also, with the tradition of a reporter who is of questionable character (المستور), or who disguises (المُدلس), or who gives out tradition loosely (المرسل)."

The disqualifying defects in a reporter, which render him untrustworthy, are also summarily presented by J. in the following passage:*

في الجرح لا يقبل رواية من عرف بالنأهل في السماع والاسماع بالنوم والاشتغال أو من يحدث لا من اصل مصتحج أو يكثر سهوة إذا يحدث من اصل مصتحج أو كثرت الشوائب والمناكير في حديثه ومن غلط في حديثه فبين له الغلط فأصر ولم يرجع قيل يسقط عدالته قال ابن الصلاح هذا إذا كان على وجه العناد وأما إذا كان على وجه التنكير في البحث

"Respecting confutation (الجرح). The report of one who is known to have been in the habit of falling asleep, or of being absent-minded, in the hearing read to him, or in the oral statement, of tradition, is not to be received; nor that of one who teaches tradition from an uncorrected copy, or who is very careless when he teaches from a copy which has been corrected, or who reports many separate (الشوائب), or undetermined (المناكير) traditions: and whoever blunders in his tradition, and, after his blundering has been made manifest to him, holds on to it and does not abandon it, is said to have lost his integrity, provided, as Ibn 'as-Salâh says, he does so in the way of opposition, or of captiousness in discussion"—

to which the author adds the important remark that reliableness in a reporter was not, in his time, estimated strictly according to the specified conditions of it, as follows:†

فلا تذييل أعرض الناس في هذه الأعصار عن مجموع الشروط المذكورة واكتفوا من عدالة الراوى بان يكون مستورا ومن ضبطه بوجود سماعه مثبتا خطئ موثق به وروايته من اصل موافق لاصل شيخه وذلك لان الحديث الصحيح والحسن وغيرها قد جمعت في كتب الأئمة فلا يذهب شئ منه عن جمعهم والقصد بالسماع بقاء السلسلة في الاسناد المخصوص بهذه الأمانة

"But, to cut the matter short, men in these times treat with slight all the specified conditions [of reliableness], and are satisfied, as regards a reporter's integrity, with his being one whose integrity is neither proved nor disproved (مستور); and, as regards his retentiveness, with the fact that what he hears read to him as a teacher (سماعة) is set down in a handwriting which can be depended upon, and that his report is from an autograph corresponding to the autograph of his master—and this because the books of the eminent teachers include not only sound tradition, but also the fair, and that which is neither sound nor fair, so that all tradition whatever is gathered up; besides that the object of the teacher's hearing tradition read to him is only to perpetuate the chain of connection in an allegation of authority which has currency in a particular school."

In contrast with the laxness indicated in this last paragraph, there is even a religious importance attached to the character of the authorities for a tradition, in the following from M., which thus bears the impress of much earlier times:*

باب فى ان الاسناد من الدين

وحدثنا حسن بن الربيع نا حماد بن زيد عن ايوب وهشام عن محمد ج وحدثنا فضيل عن هشام قال وحدثنا محمد بن حسين عن هشام عن محمد بن سيرين قال ان هذا العلم دين فانظروا عمن تأخذون دينكم حدثنا ابو جعفر محمد بن الصباح نا اسماعيل بن زكريا عى عاصم الاحول عن ابن سيرين قال لا يكونوا يسألون عن الاسناد فلما وقعت الفتنة قالوا سمو لنا رجالكم فينظر الى اهل السنة فيؤخذ حديثهم وينظر الى اهل البدع فلا يؤخذ حديثهم حدثنا اسحاق بن ابراهيم الحنظلى نا عيسى وهو ابن يونس ثنا الازراعى عن سليمان بن موسى قال لقيت طأوسا فقلت حدثنى فلان كيت وكيت قال ان كان مليا فخذ عنه وحدثنا عبد الله بن عبد الرحمن الدارمى نا مروان يعنى ابن محمد الدمشقى نا سعيد بن عبد العزيز عن سليمان بن موسى قال قلت لطأوس ان فلانا حدثنى بكذا وكذا فقال ان كان صاحبك مليا فخذ عنه حدثنا نصر بن على الجهضمى نا الاصمعى عن ابن ابي الزناد عن ابيه قال ادركت بالمدينة مائة كلهم مأمون ما يؤخذ عنهم الحديث يقال ليس من اهله حدثنا محمد بن ابي عمر المكي نا سفيان ج وحدثنى ابو بكر بن خلاد الباهلى واللفظ له قال سمعت سفيان بن عيينة عن مسعر قال سمعت سعد بن ابراهيم يقول لا يحدث عن رسول الله صلى الله عليه وسلم الا الثقات وحدثنى محمد بن عبد الله بن قهزاذ من

اهل مرو قال سمعت عبدان ابن عثمان يقول سمعت عبد الله بن المبارك يقول الاسناد من الدين ولولا الاسناد لقال من شاء ما شاء وحدثني محمد بن عبد الله حدثني العباس ابن ابي رزمة قال سمعت عبد الله يقول بيننا وبين النجوم القوايم يعني الاسناد وقال محمد سمعت ابا اسحاق ابراهيم بن عيسى الطالقاني قال قلت لعبد الله بن المبارك يا ابا عند الرحمن الحديث الذي جاء ان من البر بعد البر ان تصلي لابويك مع صلوتك وتصوم لهما مع صومك قال فقال له عبد الله يا ابا اسحاق عمن هذا قال قلت له هذا من حديث شهاب بن خراش قال ثقة عمن قال قلت وعن الحجاج بن دينار قال ثقة عمن قال قلت قال رسول الله صلى الله عليه وسلم قال يا ابا اسحاق ان بين الحجاج بن دينار وبين النبي صلى الله عليه وسلم مغاوير تنقطع فيها اعناق المطى ولكن ليس فى الصدقة اختلاف

"Chapter on the Allegation of Authority, as a Matter of Religion.

"Hasan Bin 'ar-Rabî' tells us for a tradition, saying: 'We are informed by Hammâd Bin Zaid, on the authority of 'Aiyûb and Hishâm, on the authority of Muhammad, as follows'—and Fudhail tells us for a tradition, on the authority of a saying of Hishâm, as follows—and Maklad Bin Husain tells us for a tradition, on the authority of Hishâm, on the authority of a saying of Muhammad Bin Sirin: "This science is a religion: beware, then, on whose authority ye take up your religion."

"Abû-Ja'far Muhammad Bin 'as-Sabbâh tells us for a tradition, saying: 'We are informed by 'Ismâ'il Bin Zakariyâ, on the authority of 'Āṣim 'al-Aḥwal, on the authority of a saying of 'Ibn Sirin: "People were not accustomed to ask about the support; but after there came to be dissension among them, some said: 'Name to us your guarantees (رجال)', and so those who held to the orthodox traditional law were respected, and their tradition was taken up, while care was taken not to take up the tradition of heretics."

"Ishâk Bin 'Ibrâhîm 'al-Hanzalî tells us for a tradition, saying: 'We are informed by 'Isa, the son of Yûnus, saying: "'Al-'Auzâ'i tells us for a tradition, on the authority of a saying of Sulaimân Bin Mûsa: 'I met Tâ'us, and said: "Such an one tells me for a tradition so and so," said he: "If he is diligent to perform all the duties of religion, take up tradition on his authority,"'

"Abdallah Bin 'Abd 'ar-Raḥmân 'ad-Dârimî tells us for a tradition, saying: 'We are informed by Marwân'—he means 'Ibn Muhammad 'ad Dimashqî—saying: "We are informed by Sa'id Bin 'Abd 'al-'Azîz, on the authority of a saying of Sulaimân Bin Mûsa: 'I said to Tâ'us: "Such an one tells me for a tradition so and so," said he: "If thy teacher is diligent to perform all the duties of religion, take up tradition on his authority,"'

"Naṣr Bin 'Alî 'aj-Juhdhamî tells us for a tradition, saying: 'We are informed by 'al-'Aṣma'i, on the authority of 'Ibn 'Abu-z-Zinâd, on the

authority of a saying of his father: "I saw at Madīnah a hundred persons, all believers, on whose authority tradition was not taken up—of whom it was said that they were not the people to transmit tradition."

"Muhammad Bin 'Abū-'Umar 'al-Makkī tells us for a tradition, saying: 'We are informed by Sufyān, as follows—and 'Abū-Bakr Bin Khal-lād 'al-Bāhili tells us for a tradition, in his own words, saying: "I heard Sufyān Bin 'Uyainah say on the authority of Mis'ar: 'I heard Sa'ad Bin 'Ibrāhīm say: "Only reliable authorities give out tradition which has the authority of the Messenger of God . . ."'."

"Muhammad Bin 'Abdallāh Bin Kūhẓādh, an inhabitant of Marv, tells us for a tradition, saying: 'I heard 'Abdallāh Bin 'al-Mubārak say: "The allegation of authority is a matter of religion; and, were it not for this support, whoever pleased would say whatever he pleased."'

"Muhammad Bin 'Abdallāh tells us for a tradition, saying: 'It is told to me for a tradition by 'al-'Abbās 'Ibn 'Abū-Rizmah, saying: "I heard 'Abdallāh say: 'Between us and our enemies there are the standards'—meaning the allegation of authority."

"Muhammad also says: 'I heard 'Abū-'Ishāk 'Ibrāhīm Bin 'Īsa 'aṭ-Ṭalākānī say: "I said to 'Abdallāh Bin 'al-Mubārak: 'O 'Abū 'Abd 'ar-Rahmān, what of the tradition handed down to us in the words: "It ever pertains to piety that thou shouldst pray for thy parents in thy prayer, and fast for them in thy fasting"? Whereupon 'Abdallāh said to him: "O 'Abū-'Ishāk, on whose authority is this?" "to which," said he, "I replied: 'This is a tradition of Shihāb Bin Khirāsh;' said 'Abdallāh: 'A reliable authority—on whose authority does he give it?' to which I replied: 'It is on the authority of 'al-Hajjāj Bin Dinār;' said 'Abdallāh: 'A reliable authority—on whose authority does he give it?' to which I replied: 'That of the Messenger of God . . .;' said 'Abdallāh: 'O 'Abū-'Ishāk, between 'al-Hajjāj Bin Dinār and the Prophet . . . there are deserts in which the beast's supply of water fails him,'* though no one disputes the truthfulness of that reporter.'"

This passage is followed, in Muslim's introduction, by a chapter of traditions disproving the authority of certain individual reporters. But even so early a writer as Muslim notices a laxness in the application of the principle of dependence upon reliable authorities alone, closing that chapter as follows:†

قال أبو الحسين مسلم بن الحجاج وأشباه ما ذكرنا من كلام أهل العلم في منتهى رواة الحديث وأخبارهم عن معائبهم كثير يطول الكتاب بذكره على استقصائه وفيما ذكرنا كفاية لمن تفهم وعقل مذهب القوم فيما قالوا من ذلك وبيتوا وإنما ألزموا أنفسهم الكشف عن معائب رواة الحديث ونقلوا الأخبار واقتوا بذلك حين سئلوا لما فيه من عظيم الخطر إذ الأخبار في أمر الدين إنما تاتى بتحليل أو تحريم أو أمر أو نهى أو ترغيب أو ترهيب

* i. e. The break in the connection of the tradition is too wide for safe transmission.

† page 20.

فإذا كان الراوى لها ليس بمعدن للصدق والامانة ثم أقدم على الرواية عنه من قد عرفه ولم يبين ما فيه لغيره من جهل معرفته كان أنما بفعله ذلك غاشا لعوام المسلمين ان لا يؤمن على بعض من سمع تلك الاخبار ان يستعملها او يستعمل بعضها ولعلها او اكثرها الكاذب لا اصل لها مع ان الاخبار الصحاح من رواية الثقات واهل القناعة اكثر من ان يضطر الى نقل من ليس بثقة ولا مقتنع ولا احسب كثيرا ممن يعرج من الناس على ما وصفنا من هذه الاحاديث الضعاف والاسانيد المجهولة ويعتد بروايتها بعد معرفته بما فيها من الوهن والضعف الا ان الذى يجمله على روايتها والاعتداد بها ارادة التكاثير عند العوام ولان يقال ما اكثر ما جمع فلان من الحديث وألف من العدد ومن ذهب فى العلم هذا المذهب وسلك هذا الطريق فلا نصيب له فيه وكان بان يسمى جاحلا اولى من ان ينسب الى علم

"Says 'Abu-l-Husain Muslim Bin 'al-Hajjāj : Of remarks by traditionists respecting suspicious reporters of tradition, and of traditional statements by them with regard to the faults of such reporters, similar to those which we have cited, there are many, which it would take long to mention, in writing, even briefly. But what we have given is sufficient for one who is intelligent, and understands, from what people have said and plainly declared, their general way of thinking.

"Yet traditionists themselves do not consider it obligatory to expose the faults of reporters of tradition, and transmitters of traditional statements, and to pronounce decisions accordingly, except when they are inquired of in respect to something involving great risk. In case traditional statements refer to a matter of religion, whatever bearing they have is to convey permission or disapprobation, command or prohibition, incitement or restraint; so that, if their reporter is not a man of fixed veracity and trustworthiness, and if objection has been made to reporting on his authority, by some one acquainted with him, and if others, having no knowledge respecting him, are not informed of the state of the case, by one's thus acting deceptively the generality of Muslims become involved in guilt—inasmuch as it is safe for no one who hears those traditional statements to use them, or any of them, because, perhaps, they or most of them are false and groundless; besides that sound traditional statements, coming from reliable reporters and persons possessed of a tranquil assurance of mind, are too numerous that there should be need of what is transmitted by reporters who are unreliable, or devoid of assurance. For myself, I think not much of those men who lay stress upon such weak traditions, and ignored supports, as we have described, and make account of reporting them, after they know their infirmity and weakness, for the mere reason that they are impelled to report them, and to make account of them, by the wish to appear to common people as multipliers of tradition, and for the sake of its being said: 'How

many traditions has such an one collected!' and 'How by the thousand does such a one count traditions!' Whoever proceeds on such grounds in the science, and acts thus, has no part in it, and is to be called ignorant rather than learned."

We may next consider certain stipulations respecting the modes of communicating tradition, by which additional guards to its purity are provided in the system which we aim to develop. This will throw light upon some expressions in the extracts already given, which may not have been fully understood by the reader, and naturally precedes the consideration of what relates to tradition itself. Here J. will be our first authority, whose third chapter reads thus:*

فى تحمّل الحديث

يصحّ التحمّل قبل الاسلام وكذا قبل البلوغ فان الحسن والحسين وابن عباس وابن الزبير تحمّلوا قبل البلوغ ولم يزل يُسمعون الصبيان واختلف فى الزمن الذى يصحّ فيه السماع من الصبى قبل خمس سنين وقيل يعتبر كل صغير بحاله فاذا فهم الخطاب وردّ الجواب صحّحنا سماعه وان كان دون خمس والا لم يصحّ ولتحمّل الحديث طرق الاول السماع من لفظ الشيخ الثانى القراءة عليه الثالث الاجازة ولها انواع اجازة معين لمعين كاجزتك كتاب البخارى او اجزت فلانا جميع ما اشتمل عليه فهرسى واجازة معين فى غير معين كاجزتك مسهوعاتى او مروياتى واجازة العموم كاجزت للمسلمين او لمن ادرك زمانى والصحيح جواز الرواية بهذه الاقسام واجازة المعدوم كاجزت لمن يولد لفلان والصحيح المنع ولو قال لفلان ولم يولد له اولك ولعقبك جاز كالوقف والاجازة للطفل الذى لم ينمى صحبة لانها اباحة للرواية والاباحة تصحّ للعاقل وغيره واجازة المجاز كاجزت لك ما اجيز لى ويستحبّ الاجازة اذا كان المجيز والمجاز له من اهل العلم لانها توسّع يحتاج اليه اهل العلم وينبغى للمجيز بالكتابة ان يتلقظ بها فان اقتصر على الكتابة صحّت الرابع المناولة واعلاها ما يقرن بالاجازة وذلك بان يدفع اليه اصل سماعه او فرعا مقابل به ويقول هذا سماعى او روايتى عن فلان اجزت لك روايته ثم يبيّنه فى يده تخليكا او الى ان ينسخه ومنها ان يناول الطالب الشيخ سماعه فيتأمّله وهو عارف متيقظ ثم يناوله الطالب

ويقول هو حديثي أو سماعى فارو عنى ويسمى هذا عرض المناولة ولها اقسام
 اخر الخامس المكاتبه وهى ان يكتب مسموعة لغائب أو حاضر بخطه أو
 ياذن بكتبه له وهى اما مقترنة بالاجازة كان يكتب اجزت لك أو مجردة عنها
 والنصحيح جواز الرواية على التقديرين السادس الاعلام وهو ان يعلم
 الشيخ الطالب ان هذا الكتاب روايته من غير ان يقول اروه عنى والاصح
 انه لا يجوز روايته لاحتمال ان يكون الشيخ قد عرف فيه خلا فلا ياذن
 فيه السابع الوجادة من وجد يجد موثق وهو ان يقف على كتاب بخط
 شيخ فيه احاديث ليس له رواية عما فيها فله ان يقول وجدت او قرأت
 بخط فلان او فى كتاب فلان بخطه حدثنا فلان ويسوق باقى الاسناد
 والمتن وقد استمر عليه العمل قديما وحديثا وهو من باب المرسل فيه شوب
 من الاتصال واعلم ان قوما شددوا فقالوا لا حجة الا فيما رواه حفظا وقيل
 يجوز من كتابه الا اذا خرج من يده وتساهل اخرون وقالوا يجوز الرواية
 من نسخ غير مقابلة باصولها والحق انه اذا اقام فى التحمل والصبط والمقابلة
 بما تقدم جازت الرواية عنه وكذا ان غاب عنه الكتاب اذا كان الغالب
 سلامته من تغير ولا سيما اذا كان ممن لا يخفى عليه تغييره غالبا

"On the Taking up (التحمل) of Tradition.

"Tradition may properly be taken up before a profession of islamism, and likewise before full age; for 'al-Hasan, 'al-Husain, 'Tbn 'Abbās, and 'Tbn Zubair took up tradition before they had reached maturity, and youths have ever been admitted to the hearing of tradition; though there is difference of opinion as to the exact time when a youth may properly become a hearer—some saying that this may be at five years of age, and some, that the case of each young person is to be separately considered, and that, if he understands what is addressed to him, and how to answer, they approve of his becoming a hearer of tradition, although he be less than five years old, and, otherwise, that he can not properly be a hearer.

"There are several ways of taking up tradition: 1. by hearing the oral communication of a master (السماع من لفظ الشيخ); 2. by reading to him (القرأة عليه); 3. by license (الاجازة)—of which there are several kinds: [a] license of a particular individual for something specific, as: 'I license thee for the book of 'al-Bukhārī,' or 'I license such an one for all that is in my table of contents;' [b] license of a particular individual in respect to something not specified, as: 'I license thee as to whatever I hear read to me,' or '.... as to whatever is reported by me;' [c] license of people in general, as: 'I license Muslims,' or '....

all my cotemporaries:—and in these forms tradition is properly allowed to be reported; [d] license of a person who does not exist, as: ‘I license whoever may be born to such a one’—which ought not to be admitted, though, if one says: ‘... such a one and whoever may be born to him,’ or ‘... thee and thy posterity,’ it is admissible, on the same principle as a permanent charitable bequest (الوقف); [e] license of a little child who is not marked by any maturity of mind; for maturity of mind constitutes a free permission to report, and the free permission of reporting holds good in respect to one who has not attained to years of intelligence as well as to one who has; [f] license as to what has been licensed, as: ‘I license thee as to whatever has been licensed to me:’ it is preferable, in the case of license, that both he who licenses and he who is licensed should be conversant with the science of tradition, because there is a looseness about this form of transmission, which requires to be controlled by persons so instructed: one who licenses by a writing does well to say off what he writes; yet, if he limits himself to the writing, that holds good; 4. by presentation (المناولة)—of which the highest sort [a] is that accompanied with license, which consists in the master’s handing to one either an autograph, or a copy therewith collated, of what he hears read to him, and saying: ‘This is what I hear read’ (or, ‘my report’), ‘on the authority of such a one, I license to thee the reporting of it;’ after which he leaves it in his hands, for his own, or until he can copy it; another sort of presentation [b] consists in the inquirer’s handing to the master that which he hears read to him, which the latter then dwells upon with discrimination and attention, and afterwards presents to the inquirer, saying: ‘It is my tradition’ (or, ‘what I hear read’), ‘so report on my authority’—this is called reverse presentation (عرض المناولة): and there are also other subdivisions; 5. by written communication (المكاتبة), which consists in the master’s writing in his own hand, or permitting to be written, that which he hears read to him, expressly for one who is absent, or for one who is present; and is either accompanied with license, as, for example, when one writes: ‘I license thee ...,’ or without this form—to report in either mode is admissible and proper; 6. by certification (الاعلام), which consists in the master’s making known to the inquirer that a certain book is his report of tradition, without saying: ‘Report it on my authority’—which is not an admissible reporting of it, according to the most proper view, since there is a possibility that the master may have recognized in the inquirer some pravity, in consequence of which he does not authorize him in respect to it; 7. by discovery (الوجادة)—a term of recent origin, from وجد—يوجد—which consists in one’s carefully reading some book in the handwriting of a master, which contains traditions, without receiving any report of it other than is comprised in the traditions themselves, and then saying: ‘I have found’ (or, ‘I have read’) ‘in the handwriting of such an one’ (or, ‘in a book of such an one, in his handwriting’) ‘as follows: “we learn from such an one as tradition so and so”’—leaving the rest of the allegation of authority, and the text, at loose ends—a practice which has held its ground both in ancient and modern times, and

constitutes a sort of loosened tradition (المُرسل), with something in it of continuousness (الاتصال).

"Some persons, be it known, are strict, and say that no legal proof can be made out from tradition not reported by memory; while others say that reporting by one's book is allowable, so long as one has it under his control. Others again are so lax as to say that one may report from copies not collated with their originals. The truth is that one becomes a reliable authority for tradition by the continued habit of taking it up, persevering effort at retention, and constant application to collating with an earlier text; and this, even if one's book is not controlled, since the probability is that it is not varied from, especially if the reporter be one who would be likely to know of any alteration of it."

The books of tradition show us a distinction of form which is supposed to refer to the mode of receiving traditional statements, in their use of the terms *حدث* and *أخبر*, the former being appropriated, as is believed, to the case of a teacher's making an oral communication, and the latter to that of the pupil's reading to him. On this distinctive use of the two terms we quote the following from the *Dictionary of the Technical Terms* . . . :*

ومنهم من رأى التفرقة بين الصيغ بحسب اقتراف التحمل فيخصون التحديث بما تلفظ به الشيخ والاختبار بما يقرأ عليه وهذا مذهب ابن جريج والاوزاعي والشافعي وابن وهب وجمهور اهل المشرق ثم احدثت اتباعهم تفصيلا آخر فمن سمع وحده من لفظ الشيخ افرد فقال حدثنى ومن سمع من غيره جمع ومن قرأ بنفسه على الشيخ افرد فقال اخبرنى وهذا مستحسن وليس بواجب عندهم وانما ارادوا التمييز بين احوال التحمل

"There are some who think that there should be a difference in the form of reporting tradition, with reference to a distinction in the mode of taking it up, and accordingly appropriate the expression *حدث* to what the master gives out orally, and *أخبر* to what is read to him. Such was the doctrine of Ibn Juraij, 'al-'Auzá'i, 'ash-Shâfi'i, and Ibn Wahab,† and of all the people of the West; and the later masters have originated another distinction, according to which whoever, himself alone, hears a master speak, uses the single number and says *حدثنى*, and whoever hears as one of several uses the plural number, while he who

* p. 282.

† Ibn Juraij died A. H. 150; 'al-'Auzá'i, one of the teachers of Ibn Juraij, and a resident of Bairût, d. A. H. 151; 'ash-Shâfi'i, a native of Gaza, who became a resident of Egypt, and the founder of a school of Muslim law, d. A. H. 204; Ibn Wahab of Egypt d. A. H. 197. These dates are derived from the *Kitâb Tabakât 'al-Hufâz* (v. 9, v. 20, vii. 36) ed. by Wüstenfeld under the title *Liber Classium Virorum qui Korani et Traditionum Cognit. excell.*, auct. Abu Abdalla Dahabio. In epit. coegit et contin. Anonymus. . . . Gottingue, 1833-34: to which we shall refer hereafter, as we may have occasion, simply as the *Kitâb Tabakât*.

himself reads to a master says in the singular number *أخبرني*—which is approved, though not necessary in the opinion of those just referred to, who only meant to distinguish between modes of taking up tradition.”

A farther distinction of form in the reporting of tradition, which we find in the collections, is the use of *سمعت* instead of either *حدثني* or *أخبرني*. This is a comprehensive expression, denoting of itself simply the fact of hearing from a master, without indication of the mode; but the technical phraseology of Muslim traditionists distinguishes it, in an artificial manner, from both the other expressions. Such seems, at least, to be the import of the following words in Muslim's introduction: * *فيخبرون بالنزول* “narrating on the ascending grade [by *سمعت*] if they proceed upwards, and on the descending grade [by *حدثني* or *أخبرني*] if they proceed downwards.”

In the extract from J. last given, it is stated that objection had been made by some to any reporting of tradition except by memory. We therefore present, here, from B., a statement of earlier opinion as to the propriety of reporting by the pupil's reading, and by the form called “presentation.” It is to be found in that book of the *Ṣaḥīḥ* which is entitled Book of the Science (كتاب العلم): †

باب القراءة والعرض على المحدث

ورأى الحسن والثوري ومالك القراءة جائزة واحتج بعضهم في القراءة على العالم بحديث ضمام بن ثعلبة قال للنبي صلى الله عليه وسلم الله امرك ان نصلي الصلاة قال نعم قال فهذه قراءة على النبي صلى الله عليه وسلم اخبر ضمام قومه بذلك فاجازوه واحتج مالك بالصك يقرأ على القوم فيقولون اشهدنا فلانا ويقرأ على المقرئ فيقول القارى اقرأني فلان حدثنا محمد بن سلام ثنا محمد بن الحسن الواسطي عن عوف عن الحسن قال لا بأس بالقراءة على العالم وحدثنا عبيد الله بن موسى عن سفيان قال اذا قرأ على المحدث فلا بأس ان يقول حدثني وسمعت ابا عاصم يقول عن مالك وسفيان القراءة على العالم وقراءته سواء حدثنا عبد الله بن يوسف ثنا الليث عن سعيد هو المقرئ عن شريك بن عبد الله بن أبي نمر انه سمع انس بن مالك رضى الله عنه يقول بينما نحن جلوس مع النبي صلى الله عليه وسلم في المسجد دخل رجل على جمل فاناخه في المسجد ثم عقله

ثم قال لهم أيكم محمد والنبي صلى الله عليه وسلم متكى بين ظهرانيهم فقلنا هذا الرجل الأبيض المتكى فقال له الرجل يا ابن عبد المطلب فقال له النبي صلى الله عليه وسلم قد اجبتك فقال الرجل للنبي صلى الله عليه وسلم انى سايلك فشدد عليك في المسئلة فلا تجد على في نفسك فقال سل عما بدا لك فقال أسألك بربك ورب من قبلك الله ارسلك الى الناس كلهم فقال اللهم نعم قال انشدك بالله الله امرك ان نصلى الصلوات الخمس قال اللهم نعم قال انشدك بالله الله امرك ان نصوم هذا الشهر من السنة قال اللهم نعم قال انشدك بالله الله امرك ان تأخذ هذه الصدقة من اغنيائنا فنقسمها على فقرائنا فقال النبي صلى الله عليه وسلم اللهم نعم فقال الرجل امنت بما جيئت به وانا رسول من ورأى من قومي وانا ضمام بن ثعلبة اخو بني سعد بن بكر رواه موسى وعلى بن عبد الحميد عن سليمان عن ثابت عن انس عن النبي صلى الله عليه وسلم بهذا

باب ما يذكر في المناولة. وكتاب اهل العلم بالعلم الى البلدان
وقال انس نسخ عثمان المصاحف فبعث بها الى الافاق ورأى عبد الله بن عمر وجبى بن سعيد ومالك ذلك جايزا واحتج بعض اهل الحجاز في المناولة بحديث النبي صلى الله عليه وسلم حيث كتب لأمير السرية كتابا وقال لا تقرأ حتى تبلغ مكان كذا وكذا فلما بلغ ذلك المكان قرأه على الناس واخبرهم باسم النبي صلى الله عليه وسلم حدثنا اسماعيل بن عبد الله حدثني ابراهيم بن سعد عن صالح عن ابن شهاب عن عبيد الله بن عبد الله بن عتبة بن مسعود ان عبد الله بن عباس رضى الله عنهما اخبره ان رسول الله صلى الله عليه وسلم بعث بكتابه رجلا وامره ان يدفعه الى عظيم البحرين فدفعه عظيم البحرين الى كسرى فلما قرأه مزقه فحسبت ان ابن المسيب قال فدعا عليهم رسول الله صلى الله عليه وسلم ان يمزقوا كل مرقع حدثنا محمد بن مقاتل ابو الحسن ان عبد الله انا شعبة عن قتادة عن انس بن مالك رضى الله عنه قال كتب النبي صلى الله عليه وسلم كتابا او اراد ان يكتب فقبل له انهم لا يقرؤن كتابا الا مختوما فاخذ خاتما من فضة نقشه محمد رسول الله كانى انظر الى بياضه فى يده فقلت لقتادة من قال نقشه محمد رسول الله قال انس

"Chapter on Reading to and Laying before the Teacher of Tradition.

"Al-Hasan, 'ath-Thauri, and Mâlik* regarded the reading of tradition as allowable; and some have alleged, in favor of reading to a well-informed teacher, a tradition of Ḍhimâm Bin Tha'labah, who said to the Prophet . . . : 'Hath God commanded thee that we should pray with the prescribed form of prayer?' to which he replied: 'Yes,' and the other rejoined: 'Then is this something to be read to the Prophet?'—of which Ḍhimâm informed his people, who accordingly regarded the incident as an authoritative guide. Mâlik adduces in proof the case of a judicial sentence which is read to people, who thereupon say: 'We call such a one to witness,' or which is read to one who causes it to be read, whereupon the reader says: 'Such a one made me read.'

"Muḥammad Bin Salâm tells us for a tradition, as told by Muḥammad Bin 'al-Ḥasan 'al-Wâsiṭi, on the authority of 'Auf, from 'al-Ḥasan: 'There is no harm in reading to a well-informed teacher;' and we are told by 'Ubaidallâh Bin Mûsa, from Sufyân, as follows: 'In case one reads to the teacher of tradition, there is no harm in his saying: "Such a one tells me for a tradition;"' and I have heard from 'Abu-Āsim, on the authority of Mâlik and Sufyân, the following: 'Reading to a well-informed teacher and his reading are equivalent.'

"'Abdallâh Bin Yûsuf tells us for a tradition, as told by 'al-Laith, on the authority of Sa'id, namely 'al-Makbârî, on the authority of Sharik Bin 'Abdallâh Bin 'Abû-Namir, that the latter heard 'Anas Bin Mâlik—to whom may God be gracious!—say: 'While we were seated with the Prophet . . . in the mosque, a man entered upon a camel, which he made kneel within the mosque, and afterwards fettered, and then said: "Which of you is Muḥammad?"'—the Prophet being supported in the midst of the group—to which we replied: "This pure man who leans here." Then the man said to him: "O son of 'Abd 'al-Muṭallib—" and the Prophet . . . replied: "Be sure, I will answer thee;" upon which the man said to the Prophet . . . : "I have a question to ask thee, and I insist upon an answer; so be not adverse to me," and the Prophet . . . said: "Ask about what thou wilt;" whereupon the man rejoined: "I ask thee, by thy Lord and the Lord of those before thee, hath God sent thee as a messenger to all men?" and the Prophet replied: "O God, yes;" the man said, again: "I adjure thee by God, hath God commanded thee that we should pray the five prayers?" and he replied: "O God, yes;" said the man: "I adjure thee by God, hath God commanded thee that we should fast this month of the year?" and he replied: "O God, yes;" said the man: "I adjure thee by God, hath God commanded thee to take this offering of alms from our rich men, and to divide it among our poor?" and the Prophet answered: "O God, yes." Then the man said: "I trust in thy message, and will be a messenger to those who shall come after me, of my people—and I am Ḍhimâm Bin Tha'labah, a brother of the tribe of Sa'ad Bin Bakr"—a

* 'Ath-Thaurî, of Kûfah, died A. H. 169; Mâlik Bin 'Anas of Hîrah, the founder of one of the schools of Muslim law, who is probably the Mâlik here mentioned, died A. H. 179. See *Kitâb Tabakât*, v. 40, 41.

tradition which is reported by Mûsa and 'Alî Bin 'Abd 'al-Hamid, on the authority of Sulaimân, on the authority of 'Anas, from the Prophet . . .

"To this add the following.

"Chapter of Statements respecting Presentation, and the Communication of the Science to the Provinces, by its Cultivators, in Writing.

"Says 'Anas: 'Uthmân caused the standard copies of the Kurân to be written out, and sent them to the several quarters;' and 'Abdallâh Bin 'Umar, Yahya Bin Sa'id,* and Mâlik regarded this as a lawful mode of communication; moreover, some people of the Hijâz allege, in favor of presentation, a tradition of the Prophet . . . to the effect that he wrote an order for the captain of a troop of horse, and said: 'Read not until thou reachest the place so and so,' and that, accordingly, after the man had reached that place, he read it to the troopers, and informed them of the order of the Prophet . . .'

"'Isma'il Bin 'Abdallâh tells us for a tradition, as told to him by 'Ibrahim Bin Sa'ad, on the authority of Sâlih, on the authority of 'Ibn Shihâb, on the authority of 'Ubaidallâh Bin 'Utbah Bin Mas'ûd, that 'Abdallâh Bin 'Abbâs—may God be gracious to them both!—told him that the Messenger of God . . . sent a written order of his to a certain man, and commanded him to remit it to the chief of 'al-Bahrain; whereupon the chief of 'al-Bahrain remitted it to the Emperor, who, after reading, tore it—in connection with which, as I think, 'Ibn 'al-Masib says: 'so the Messenger of God . . . gave it strictly in charge to his people that that they should tear every one who tears.'

"Muhammad Bin Mukâtil 'Abu-l-Hasan tells us for a tradition, as communicated by 'Abdallâh, as communicated by Shu'bah, on the authority of Kutâdah, on the authority of 'Anas Bin Mâlik—to whom may God be gracious!—the following: 'The Prophet of God . . . wrote, or had a mind to write, an order; whereupon it was said to him that the persons concerned would read no writing not sealed; and so, while I was looking at the paper in his hand, he grasped a silver seal, the inscription upon which was "Muhammad the Messenger of God." Said I to Kutâdah, on hearing this: "Who said that 'Muhammad the Messenger of God' was inscribed upon it?" 'to which he replied: "'Anas.'"

It will be perceived that the applicability of several of the traditions reported in the foregoing passage from the *Ṣaḥîḥ*, to the particular points which they are intended to illustrate, depends upon their involving general principles which the example of the Prophet established; and, indeed, the whole of the Book of the Science appears to refer, not to that which is pre-eminently the science of the Muslims—namely, the system of tradition—alone, but to all departments of instruction, in general. The same sort of illustration from general principles is found, also, in another chapter of that book, entitled باب كتابة العلم i. e. Chapter on Committing the Science to Writing, which, being

* Yahya Bin Sa'id died A. H. 194, aged 80 years. See *Kitâb Tab.*, vi. 77.

made up of reported instances of the Prophet's writing down what he wished to preserve for the instruction of others, is supposed to sanction the substitution of writing for oral statement by the teacher of tradition.

We will now cite a few other brief chapters from this same book of the *Ṣaḥīḥ*, for the sake of similar illustration of different points pertaining to the order of a school of tradition. The first to be cited relates to the age at which one may hear instruction in traditional science.*

باب متى يصح سماع الصبي الصغير

حدثنا اسمعيل حدثني مالك عن ابن شهاب عن عبيد الله بن عبد الله بن عتبة عن عبد الله بن عباس رضي الله عنهما قال اقبلت راكبا على حمار اتان وانا يومئذ قد ناهزت الاحتلام ورسول الله صلى الله عليه وسلم يصلي بمى الى غير جدار فررت بين يدي بعض الصف وارسلت الان ترتع ودخلت في الصف فلم ينكر ذلك على احد حدثنا محمد بن يوسف ثنا ابو مسهر حدثني محمد بن حرب حدثني الزبيدي عن الزهري عن محمود بن الربيع رضي الله عنه قال عقلت من النبي صلى الله عليه وسلم مبة مجها في وجهي وابن خمس سنين من دلو

"Chapter on the Propriety of a Stripling's Hearing Tradition.

"Ismā'il tells us, as told to him by Mālik, on the authority of 'Ibn Shihāb, on the authority of 'Ubaidallāh Bin 'Abdallāh Bin 'Utbah, from 'Abdallāh Bin 'Abbās—may God be gracious to both!—that the latter said: "I arrived mounted upon a female ass, having at the time nearly reached manhood, while the Prophet . . . was praying from Mina to Ghair Jidār; so I passed on in front of some of the train, having let my beast go at large with the words: "now mayst thou feed well," and joined the train without any one's blaming me for so doing.

"Muhammad Bin Yūsuf tells us, as told by 'Abū-Mushir, as told to him by Muhammad Bin Ḥarb, as told to him by 'az-Zubaidi, on the authority of 'az-Zuhri, from Maḥmūd Bin 'ar-Rabi—to whom may God be gracious!—that the latter said: "I paid to the Prophet . . . the forfeit for a drop of wine which trickled on my face from a cup, when I was a boy of five years."†

The following refer to tokens of respect due to the teacher:‡

* fol. 6, rect.

† That is to say, even a boy of five years of age, being chargeable with disobedience to a law of the Prophet, might be made responsible for the transmission of tradition.

‡ fol. 7, rect.; fol. 8, rect.

باب من برك على ركبتيه عند الامام او المحدث
حدثنا ابو اليمان انا شعيب عن الزهري اخبرني انس بن مالك رضى الله
عنه ان رسول الله صلى الله عليه وسلم خرج فقام عبد الله بن حذافة قال
من ابى فقال ابوك حذافة ثم اكثر ان يقول سلوني فبرك عمر على ركبتيه
فقال رضيما بالله ربا وبلاسلام ديننا وبمحمد نبيا فسكت

"Chapter about one's Kneeling before the 'Imâm, or the Teacher of Tradition."

"Abu-l-Yamân tells us, as communicated by Shu'aib, on the authority of 'az-Zuhri, as communicated to him by 'Anas Bin Mâlik—to whom may God be gracious!—that the Messenger of God . . . went out once upon a time, when he was accosted by 'Abdallâh Bin Hudhâfah, saying: 'Who was my father,' to which he replied: 'Thy father was Hudhâfah,' and then said several times: 'Question me,' whereupon 'Umar knelt down and said: 'We accept God for our Lord, Islâm for our religion, and Muhammad for our prophet,' and was silent."

باب الانصات العلماء

حدثنا حجاج ثنا شعبة اخبرني على بن مدرك عن ابى زرعة بن عمرو عن
جرير رضى الله عنه ان النبى صلى الله عليه وسلم قال له في حجة الوداع
استنصت الناس فقال لا ترجعوا بعدى كفارا يضرب بعضكم رقاب بعض

"Chapter on the Commanding of Silence by the Masters of the Science."

"Hajâj tells us, as told by Shu'bah, as communicated to him by 'Ali Bin Mudrik, on the authority of 'Abû-Zur'ah Bin 'Amrû, on the authority of Jarîr—to whom may God be gracious!—that the Prophet of God . . . said to the latter, when giving his farewell testimony: 'Bid the men be silent,' after which he said: 'Become not infidels, again, after I am gone, by smiting each other's necks.'"

باب من سأل وهو قائم عالما جالسا

حدثنا عثمان ثنا جرير عن منصور عن ابى وايل عن ابى موسى قال جاء
رجل الى النبى صلى الله عليه وسلم فقال يرسل الله ما القتال في سبيل الله
عز وجل فان احدنا يقتل غضبا ويقاتل حمية فرفع اليه رأسه قال وما رفع
اليه رأسه الا انه كان قائما فقال من قاتل لتكون كلمة الله هي العليا فهو في
سبيل الله

"Chapter on one's Making Inquiry, in a Standing Posture, of a Master of the Science Seated."

"Uthmân tells us, as told by Jarîr, on the authority of Manşûr, on the authority of 'Abû-Wâ'il, on the authority of 'Abû-Mûsa, that the latter

said: 'There came a man to the Prophet . . . and said: "O Messenger of God, what is it to fight in the way of God?—may He be magnified and glorified!—for one of us fights with anger and indignation;" whereupon he lifted his head to him' (says the relator: 'and the Prophet would not have lifted his head to him, unless the latter had been standing') 'and said: "Whoever fights in order that the word of God may be the supreme word, he is in the way of God."'"

Another chapter bears upon the question of the admissibility of women to the hearing of tradition, as follows:*

باب عظة الامام النساء وتعليمهن

حدثنا سليمان بن حرب ثنا شعبه عن أيوب قال سمعت عطاء قال سمعت ابن عباس رضي الله عنهما قال اشهد على النبي صلى الله عليه وسلم أو قال عطاء اشهد على ابن عباس أن النبي صلى الله عليه وسلم خرج ومعه بلال فظن أنه لم يسمع النساء فوعظهن وأمرهن بالصدقة فجعلت المرأة تلقى القرط والحاتم وبلال يأخذ في طرف ثوبه وقال اسمعيل عن أيوب عن عطاء قال ابن عباس اشهد على النبي صلى الله عليه وسلم

"Chapter on the Warning and Instructing of Women by the 'Imâm.

'Salaimân Bin Harb tells us, as told by Shu'bah, on the authority of 'Aiyûb, who said that he had heard 'Atâ' say that he had heard 'Ibn 'Abbâs—may God be gracious to both!—say: 'I call the Prophet of God . . . to witness' (or, otherwise, that he had heard 'Atâ' say: 'I call 'Ibn 'Abbâs to witness') that the Prophet of God . . . went out, once upon a time, attended by Bilâl: now it was supposed that the Prophet did not cause women to hear his teachings; he took occasion, therefore, at this time, to warn the sex, and to bid them give alms; in consequence of which the women began to carry themselves haughtily, and Bilâl laid hold of the hem of the Prophet's garment.' Another form of the tradition is that 'Ismâ'il says on the authority of 'Aiyûb, on the authority of 'Atâ', that 'Ibn 'Abbâs said: 'I call the Prophet of God . . . to witness, etc.'"

This question touching the rights of women is settled by J. to the same effect, in a paragraph already quoted:†

ولا يشترط الذكورة ولا الحرية ولا العلم بفقهه وغريبه ولا البصر ولا العدد

"The being of the male sex is not made a condition [of the responsible teacher], nor freedom, nor knowledge of the jurisprudence based upon tradition, or of any thing foreign to the subject, nor sight, nor the being one of many."

To pursue the subject of the transmission of tradition, after the foregoing exhibition of the qualifications of the reliable re-

* fol. 7, rect.

† See p. 63.

porter, the several ways of communication which are admissible, and the disposition required in the pupil, we have next to turn our attention to certain circumstances of form relative to tradition itself, in respect to which there are important distinctions involved in the science under consideration.

Every tradition (الحديث), or report (الرواية), consists of two parts: 1. the text (المتن), which J. defines in these words:*

“المتن هو الفاظ الحديث التي يتقوم بها المعاني of those words of the tradition by which sentiments are established,”

and H. as follows:†

“والم متن ما انتهى اليه الاسناد and the text is that with which the allegation of authority ends;”

and 2. the support (السند), defined by J. thus:‡

“السند اخبار عن طريق المتن the support is information of the way by which the text has come down,”

and by H. :§

“السند طريق الحديث وهو رجاله الذين رويوه the support is the course of descent of the tradition, consisting of its guarantees, by whom it is reported.”

The term الاسناد is often used as synonymous with السند, though properly signifying “the action of supporting.” J. says:||

“الاسناد denotes the carrying up of tradition to its original enunciator;”

and H. says:¶

والاسناد بمعناه وقد يجيى بمعنى ذكر السند والحكاية عن طريق المتن “the term الاسناد has the same meaning [as السند], but is also, indeed, used to signify the statement of the support, and the giving account of the way by which a text has come down.”

The text of a tradition consists either of a saying (القول), or of an action (الفعل), or of a confirmation (التقرير), of the Prophet; of which the last is involved in the two former, according to a definition of it which H. gives us:**

ومعنى التقرير انه فعل أحد أوقال شياً في حضرته صلى الله عليه وسلم ولم ينكره ولم ينكره عن ذلك بل سكت وفرّ

* page 1.
|| page 1.

† fol. 1, rect.
¶ fol. 1, rect.

‡ page 1.
** fol. 1, rect.

§ fol. 1, rect.

"the term التقرير signifies that some one either did or said something in the presence of the Prophet . . . and that he did not blame him, nor forbid him to do or say that thing, but on the contrary was silent and confirmed it."

What is to be understood by a saying, and by an action, of the Prophet, as constituting the substance of tradition, is set forth in the *Dictionary of the Technical Terms* . . . in the following passage:*

وعلم الحديث علم تعرف به اقوال رسول الله صلى الله عليه وسلم وافعاله
اما اقواله عليه الصلوة والسلام فهي الكلام العربى فمن لم يعرف حال الكلام
العربى فهو بمعزل عن هذا العلم وهو كونه حقيقة ومجازا وكنائية وصريحا وعاما
وخاسا ومطلقا ومقيدا ومنطوقا ومنويا ونحو ذلك مع كونه على قانون
العربية الذى بينه النحاة بتفاصيله وعلى قواعد استعمال العرب وهو المعبر
بعلم اللغة واما افعاله عليه الصلوة والسلام فهي الامور الصادرة عنه التى
امرنا باتباعه فيها او لا كالافعال الصادرة عنه طبعيا او خاصة

"The science of tradition is that by which sayings and actions of the Prophet . . . are authenticated. As to his sayings . . . , they consist of discourse in the Arabic language; so that one who is not familiar with the genius of Arabic discourse can not attain to this science. What is said is something by itself or in its connection, metaphorical or literal, general or special, absolute or qualified, express or implied, and the like, in conformity with the rules of the Arabic language, as set forth distinctively by the grammarians, and with the principles of Arab usage, exhibited in the science of lexicography. As to his actions . . . , they are things of which he set the example, whether he commanded us to imitate him therein or not—for instance, actions which he exemplified out of natural impulse or in consequence of some individual peculiarity."

This classification of the texts of tradition will facilitate the understanding of certain expressions in passages presently to be quoted from our authorities. With respect to the comparative weight of a tradition, however, its support, and not its text, is primarily considered: in other words, the Muslim man of the law receives or rejects tradition on external evidence, rather than internal. J. tells us expressly:†

اعلم ان متن الحديث نفسه لا يدخل فى الاعتبار الا نادرا بل يكتسب
صفة من القوة والضعف وبين وبين بحسب اوصاف الرواة من العدالة
والضبط والحفظ وخلافها وبين ذلك بحسب الاسناد من الاتصاف والاتقناع
والارسال والاضطراب ونحوها فالحديث على هذا ينقسم الى صحيح وحسن

* page 27.

† page 1.

وضعيف هذا اذا نظر الى المتن واما اذا نظر الى اوصاف الرواة فقيل هو ثقة عدل ضابط او غير ثقة او متهم او مجهول او كذوب او نحو ذلك فيكون البحث عن الجرح والتعديل واذا نظر الى كيفية اخذهم وطرق تحملهم الحديث كان البحث عن اوصاف الطالب واذا بحث عن اسمائهم وانسابهم كان البحث عن تعيينهم وتشخيص ذواتهم فالمقاصد مرتبة على اربعة ابواب

“Be it known that the text itself of a tradition is but rarely taken into account: on the contrary, a tradition is qualified as strong, or weak, or intermediate, with reference to the qualities of integrity, retentiveness, and good memory, and their opposites and intermediates, possessed by the reporters, as well as with reference to continuousness (الاتصال) or dis severance (الانقطاع), looseness (الارسال), instability (لاضطراب), and the like, in the support: on this ground, then, tradition is divided into sound (صحيح), fair (حسن), and weak (ضعيف). When reference is made to the qualities of reporters, one is said to be reliable (ثقة), upright (عدل), retentive (ضابط), or not reliable (غير ثقة), fanciful (متهم), ignored (مجهول), false (كذوب), and the like—giving rise to discussion in respect to confutation (الجرح) and approbation (التعديل). When the question is, how the reporters came to get a tradition, and by what ways they took it up, there arises discussion in respect to modes of pursuing inquiry. When their names and surnames are looked into, there is inquisition regarding their identification and individualization. Consequently, our propositions are arranged in four chapters.”

We proceed, therefore, to follow our authorities in their definitions of certain varieties of support to tradition, which constitute, together with distinctions in regard to the qualifications of the responsible teacher, the chief ground of the classification of tradition as sound, fair, or weak. From the definition of the science of tradition with which we began, and which is substantially repeated in our last quotation from the *Dictionary of the Technical Terms* . . . , it is obvious that the ultimate design of what is called “the support” must be to attach the authority of Muhammad to some saying or action reported as his, or sanctioned by him; and here is to be observed, in the first place, that tradition is said to be carried back to the Prophet either positively or potentially, as in the following passage from H.:*

والرفع قد يكون صريحا وقد يكون حكما أما صريحا ففي القولي كقول الصحابي سمعت رسول الله صلى الله عليه وسلم يقول كذا او كقوله او قول غيره قال رسول الله صلى الله عليه وسلم او عن رسول الله صلى الله عليه

وسلم انه قال كذا او في القعلى كقول الصحابي رأيت رسول الله صلى الله عليه وسلم فعل كذا او عن رسول الله صلى الله عليه وسلم انه فعل كذا او عن الصحابي او غيره مرفوعا او رفعه انه فعل كذا او في التنقيري ان يقول الصحابي او غيره فعل فلان او احد بحضرة النبي صلى الله عليه وسلم كذا ولا يذكر انكاره واما حكما فكاخبار الصحابي الذي لم يخبر عن الكتب المتقدمة ما لا مجال فيه للاجتهاد عن الاحوال الماضية كاخبار الانبياء او الائمة كالملاحم والفتن واحوال يوم القيمة او عن ترتب ثواب مخصوص او عقاب مخصوص على فعل فانه لا سبيل اليه الا السماع عن النبي صلى الله عليه وسلم او يفعل الصحابي ما لا مجال للاجتهاد فيه او يخبر الصحابي بانهم كانوا يفعلون كذا في زمان النبي صلى الله عليه وسلم لان الظاهر اطلاعه صلى الله عليه وسلم على ذلك ونزول الوحي به او يقولون او من السنة كذا لان الظاهر ان السنة سنة رسول الله صلى الله عليه وسلم وقال بعضهم انه يحتمل سنة الصحابة وسنة الخلفاء الراشدين فان السنة يطلق عليه

“The carrying back (الرفع) is either positive or potential.

“As to carrying back positively, that, in the case of a tradition of saying, is exemplified by this declaration of a witness of the Prophet: ‘I heard the Messenger of God . . . say so and so,’ or by his or another’s saying: ‘Said the Messenger of God . . .’ (or, ‘It comes from the Messenger of God . . . that he said’) ‘so and so,’ or, in the case of a tradition of action, by the declaration of a witness of the Prophet: ‘I saw the Messenger of God . . . do so and so,’ or ‘It comes from the Messenger of God . . . that he did so and so,’ or by the expression: ‘It comes from a witness of the Prophet’ (or, ‘from some one else’), ‘as a tradition carried back’ (or, ‘which he carried back to the Prophet’), ‘that he did so and so,’ or, in the case of a tradition of confirmation, by the declaration of a witness of the Prophet, or of some one else, in the following words: ‘Such a one’ (or, ‘A certain person’) ‘did so and so in the presence of the Prophet, and there is no account of his blaming him.’

“As to carrying back potentially, that is exemplified by those statements of a witness of the Prophet which he makes independently of the authority of ancient books, and which cannot be ascribed to human caprice (الاجتهاد), respecting circumstances of past time, such as stories of the prophets or imams—their conflicts and trials, for instance—and respecting the terrors of the day of judgment, or the assignment to a certain action of a special reward, or a special punishment; for such information can have been obtained only by a hearing from the Prophet . . . The potential carrying back may, also, be exemplified by the doing, on the part of a witness of the Prophet, of something in which human

caprice could have had no concern; or by his telling that people did so and so in the time of the Prophet . . . or said so and so, inasmuch as it is obvious that the Prophet . . . must have given the suggestion, and that by divine inspiration; or by the expression: 'so and so is a part of the Sunnah,' for the Sunnah is plainly the traditional law of the Messenger of God . . . , though some persons say that the term may signify the traditional law of the Prophet's Companions and the traditional law of his orthodox successors, in which case Sunnah becomes a generic word."

When, therefore, the authority of the Prophet is either positively or potentially attached to a tradition, it is said to be carried back (مرفوع); otherwise, it is said to be stopped (موقوف). But the varieties of support to tradition respect not the last link, alone, in the chain of connection with the Prophet: in determining the quality of the support belonging to a particular tradition, the whole series of attestations through which it is handed down must also be considered. If all those which precede the last follow one another in uninterrupted succession, each reporter having derived the tradition immediately from him who is named next before him in the support, the tradition is said to be continuous (متصل): and this continuousness, combined with the carrying back to the Prophet, constitutes a sustained (مسند) tradition, that is, a tradition of which the support is perfect. Uninterruptedness of succession, however, is far from marking the descent of every tradition; and hence arise technical distinctions with reference to the several ways in which the want of it appears. The following passage from H. sets forth the more important of these distinctions:*

فان لم يسقط راو من الرواة من البين فالحديث متصل ويسمى عدم السقوط اتصالا وان يسقط واحد او اكثر فالحديث منقطع وهذا السقوط انقطاع والسقوط اما ان يكون من اول السند ويسمى معلقا وهذا الاسقاط تعليقا والساقط قد يكون واحدا وقد يكون اكثر وقد يجذف تمام السند كما هو عادة المصنفين يقولون قال رسول الله صلى الله عليه وسلم والتعليقات كثيرة في تراجم صحيح البخارى ولها حكم الاتصال لانه التزم في هذا الكتاب ان لا يأتى الا بالصحيح ولكنها ليست في مرتبة مسانيد الا ما ذكر منها مسندا في موضع اخر كتابه وقد يفرق فيها بان ما ذكر بصيغة الجزم والمعلوم كقوله قال فلان دل على ثبوت اسناده عند فهو صحيح قطعا وما ذكره بصيغة التمريص والمجهول كقيل ويقال وذكر ففى صحته عند كلام ولكنه لما اورد في

* fol. 1, rect. and vers.

هذا الكتاب كان له اصل ثابت ولهذا قالوا تعليقات البخارى متصلة صحيحة وأن كان السقوط من آخر السند فان كان بعد التابعى فالحديث مرسل وهذا الفعل ارسال كقول التابعى قال رسول الله صلى الله عليه وسلم وقد يجيئ عند الحديثين المرسل والمنقطع بمعنى والاصطلاح الاول اشهر وحكم المرسل التوقف عند جمهور العلماء لانه لا يدري ان الساقط ثقة او لا لان التابعى قد يروى عن التابعى وفى التابعيين ثقات وغير ثقات وعند أبى حنيفة ومالك المرسل مقبول مطلقا ولم يقولون انما ارسله لكمال الوثوق والاعتماد لان الكلام فى الثقة ولو لم يكن عنده صحيجا لم يرسله ولم يقل قال رسول الله صلى الله عليه وسلم وعند الشافعى ان اعتضد بوجه آخر مرسل او مسند وان كان ضعيفا قبل وعن احمد قولان وهذا كله اذا علم ان عادة ذلك التابعى ان لا يرسل الا عن الثقات وان كانت عادته ان يرسل عن الثقات وعن غير الثقات فحكمه التوقف بالاتفاق كذا قيل وفيه تفصيل ازيد من ذلك ذكره السخاوى فى شرح اللفية وان كان السقوط من اثناء الاسناد فان كان الساقط اثنين متواليين يسمى معصلا بفتح الصاد وان كان واحدا او اكثر من غير موضع واحد يسمى منقطعا وعلى هذا يكون المنقطع قسمين من غير المنصل وقد يطلق المنقطع بمعنى غير المنصل مطلقا شاملا بجميع الاقسام وبهذا المعنى يجعل مقسما ويعرف الانقطاع وسقوط الراوى بمعرفة عدم الملاقات بين الراوى والمروى عنه اما بعدد المعاصرة او عدم الاجتماع والاجازة عنه بحكم علم التاريخ المبين لمواليد الرواة ووفياتهم وتعيين اوقات طلبهم وارحائهم وبهذا صار علم التاريخ اصلا وعمدة عند الحديثين ومن اقسام المنقطع المدلس بضم الميم وفتح اللام المشددة ويقال لهذا الفعل التندليس ولفاعله مدلس بكسر اللام وصورته ان لا يسمى الراوى شيخه الذى سمعه منه بل يروى عن من فوقه بلفظ يوم السماء ولا يقطع كذبا كما يقول عن فلان وقال فلان والتندليس فى اللغة كتمان عيب السلعة فى البيع وقد يقال انه مشتق من الدلس وهو اختلاط الظلام واشتداده سمى به لاشتراكهما فى الخفاء قال الشيخ وحكم من ثبت عنه التندليس انه لا يقبل منه الا اذا صرح بالحديث قال الشمنى التندليس حرام عند الأئمة روى عن وكيع انه قال لا يجزئ تدليس الثوب فكيف بتدليس الحديث وبالع شعبة فى ذمه وقد اختلف العلماء فى قبول رواية

المدلس فذهب فريقت من اهل الحديث والفقه الى ان التدليس جرح وان من عرف به لا يقبل حديثه مطلقا وقيل يقبل وذهب الجمهور الى قبول تدليس من عرف انه لا يدلس الا عن ثقة كابن عيينة والى رد من كان يدلس عن الضعفاء وغيرهم حتى ينص على سماعه بقوله سمعت او حدثنا او اخبرنا والباعث على التدليس قد يكون لبعض الناس غرض فاسد مثل اخفاء السماع من الشيخ لصغر سنه او عدم شهرته وجاهه عند الناس والذى وقع من بعض الاكابر ليس لمثل هذا بل من جهة وثوقهم لصحة الحديث واستغناء بشهرة الحال قال الشمنى يحتمل ان يكون قد سمع الحديث من جماعة من الثقات وعن ذلك الرجل فاستغنى بذكره عن ذكر احدهم او ذكر جميعهم لتحقيقه بصحة الحديث فيه كما يفعل المرسل وان وقع في اسناد او متن اختلاف من الرواة بتقديم وتأخير او زيادة ونقصان او ابدال راو مكان راو اخر او متن مكان متن او تصحيف في اسماء السند او اجزاء المتن او باختصار او حذف او مثل ذلك فالحديث مضطرب فان امكن الجمع فيها والا فالتوقف وان ادرج الراوى كلامه او كلام غيره من صحابى او تابعى مثلا لغرض الاغراض كبيان اللغة او تفسير المعنى او تقييد المطلق او نحو ذلك فالحديث مدرج

فصل تنبيه

وهذا المبحث ينجر الى رواية الحديث ونقله بالمعنى وفيه اختلاف فالاكترون على انه جائز فمن هو عالم بالعربية وماهر في اساليب الكلام وعارف بخواص التراكيب ومفهمات الخطاب ليلا يخطئ بزيادة ونقصان وقيل جائز في مفردات الالفاظ دون المركبات وقيل جائز لمن استحضر الفاظه حتى يتمكن من التصرف فيه وقيل جائز لمن يحفظ معانى الحديث ونسى الفاظها للضرورة في تحصيل الاحكام واما من استحضر الالفاظ فلا يجوز له لعدم الضرورة وهذا الخلاف في الجواز وعدمه اما اولوية رواية اللفظ من غير تصرف فيها فتفق عليه لقوله صلى الله عليه وسلم نصر الله امرأ سمى مقالتي فوعاها فادأها كما سمع الحديث والنقل بالمعنى واقع في الكتب الستة وغيرها

والعننة رواية الحديث بلفظ عن فلان عن فلان والمعنع حديث روى بطريق العننة ويشترط فى العننة المعاصرة عند مسلم واللقى عند

البخارى والاخذ عند قوم آخرين ومسلم رآه على الفريقين اشهد الرّد وبالح فيه وعنونة المدلس غير مقبول وكلّ حديث مرفوع سنده متصل فهو مسند هذا هو انشهور المعتمد عليه وبعضهم يسمي كل متصل مسندا وان كان موقوفا او مقطوعا وبعضهم يسمي المرفوع مسندا وان كان مرسلا او معصلا او منقطعا

"If no one of the reporters has dropped out from the chain of connection, the tradition is continuous (متصل), and the absence of all dropping out (السقوط) is called continuousness (اتصال). If one reporter has dropped out, or more, the tradition is dissevered (منقطع), and it is this dropping out which constitutes a disseverance (انقطاع).

"The dropping out may be [1] at the beginning of the support, and the tradition is then said to be given summarily (معلق), the letting drop being in this case called a summary statement (تعليق). Either one reporter or more may have dropped out; or the complement of the support may have been entirely left off, after the manner of those authors who say: 'Said the Messenger of God . . .' Summary traditions are numerous in the chapters of the *Ṣaḥīḥ* of 'al-Bukhārī, and are accounted as if they had continuousness, because it is strenuously maintained that this book contains only sound tradition; yet do they not rank with sound traditions which are sustained (مسانيد), except those given as sustained in some other part of 'al-Bukhārī's book.

"A distinction, indeed, exists among these summary traditions, on the ground that such of them as are given with an appearance of conciseness, and as something well-known—for example, in the form: 'Such a one says'—imply the stability of their support in the opinion of 'al-Bukhārī, so that they are decisively sound; while in the case of such as are given in a form which indicates some defect, and that there is want of knowledge respecting them—for example: 'It has been said,' or 'It is said,' or 'It is mentioned'—there may be a question as to 'al-Bukhārī's opinion of their soundness, although, inasmuch as he introduces them into that book, they are firmly based, and people, therefore, say that the summary traditions of 'al-Bukhārī are continuous and sound.

"If the dropping out is [2] at the end of the support, then, in case it comes after a follower of the Prophet in the second degree (التابعي), the tradition is loosened (مرسل)—this participle being derived from the fourth form of the verb: as, for instance, the saying by a follower in the second degree: 'Said the Messenger of God . . .' The terms 'loosened' and 'dissevered' are used, indeed, by teachers of the science as synonymous; but the technical meaning above given to the latter is the most generally received. By most of the doctors, loosened tradition is accounted as stopped, because no one can know whether the reporter who has dropped out was a reliable authority (ثقة) or not, since one follower in the second degree may report on the word of another, and among such followers of the Prophet there were both reliable and unreliable authorities. According to 'Abū-Hanī-

*fah** and *Mālik*, however, loosened tradition is generally to be received; and there are those who say that one lets a tradition go loose only because it is wholly indisputable and to be relied upon, since there can be no question except in regard to loosening by a reliable authority, and if, in the opinion of such a one, the tradition was not sound, he would not have let it go loose, and say: 'Said the Messenger of God...' The opinion of 'ash-Shāfi' was that, provided it be helped out by some other form of it, either loosened or sustained, it is to be received, even though it be weak. From 'Aḥmad† we have two declarations of opinion, as follows: 'All this presupposes that the follower in the second degree is known to have been in the habit of letting tradition go loose only when supported by reliable authorities. If he was addicted to letting go loose in dependence upon both reliable and unreliable authorities, the tradition is by common consent adjudged to be stopped.' Such are the different views expressed. A fuller specification relative to the matter is presented by 'as-Sakhāwī in his commentary on the '*Alfiyah*‡.

"If the dropping out is [3] in the midst of the support, then, in case two consecutive reporters have dropped out, the tradition is called straitened (*معصل*)—the participle being pronounced with *fah* on the *dhād*; but, in case only one has dropped out, or more than one, not from the same place, it is called dissevered. Agreeably to this use of terms, dissevered tradition is a subdivision of that which is not continuous: the term 'dissevered' is, indeed, applied to tradition not continuous, in general, as comprehending all species of it; but in the sense here given to it, it becomes a special term.

"The fact of disseverance and of the dropping out of a reporter is ascertained by knowing that there was no concurrence between a certain reporter and one reported from, in consequence either of the want of contemporaneousness or of association, or of the fact that the former was not licensed by the latter, as proved by the science of history, which tells the dates of the births and deaths of reporters, and the special circumstances of the times of their inquiry after traditions and journeying in quest of them: so that history becomes a radical and fundamental science to the teachers of tradition.

"Another of the varieties of dissevered tradition is the disguised (*المندس*)—the participle being pronounced with *dhamm* on the *mīm*, and *fah* on the *lām*, together with *tashdid*: the verbal noun being *أنتدس*, and the active form of participle *مندس*, with *kasr* on the *lām*. Its form depends upon a reporter's not naming his master, from whom he heard the tradition, but reporting on the authority of some one superior to him, in terms which convey the idea of his having heard from this other person, without direct falsehood—as if, for example, he should say: 'On the authority of such a one, so and so,' or

* 'Abū-Hanīfah, the founder of a school of Muslim law, died A. H. 150-53. See *Kitāb Tab.*, v. 8.

† i. e. 'Aḥmad Bin Hanbal, the founder of one of the four great schools of Muslim law, who died A. H. 241. See *Kitāb Tab.*, viii. 18.

‡ i. e. the '*Alfiyat 'al-'Irāki*—a work on the principles of tradition. See *Hāji Khalf. Lex.*, i. 416, 418. The commentator died A. H. 902.

'Such a one says so and so.' In common parlance, the term *انتدليس* has the signification of 'concealment of the defects of merchandise,' and is said to be derived from *الكدس*, 'the involving in darkness, on purpose;' and the disguising of tradition is said to be called by this term because it partakes of the insidiousness involved in such concealment.

"Says the Shaikh:* 'It is not judged proper to receive tradition from any one who countenances disguising, except when he distinctly states by whom he was taught.' Says 'ash-Shumunni:† 'In the opinion of the eminent teachers, disguising is forbidden.' From Waki‡ it is reported that he said: 'Disguising in the case of clothes [offered for sale] is unlawful: how then must it be with disguising practised on tradition?' Shu'bah,§ also, was earnest in condemnation of it. But, as to the reception of the report of one who disguises, there is diversity of sentiment on the part of the doctors. Certain traditionists and jurisconsults think that disguising amounts to a confutation (*جرح*), and that the tradition of any one who is notorious for it is absolutely not to be received; others say that it may be received. Most persons, however, approve of receiving tradition which is disguised by one who is understood to have had, in all cases, good authority for what he disguised, such as 'Ibn 'Uyainah, and of rejecting the report of any one accustomed to disguise tradition which he was taught by weak authorities, or others not reliable, except when he expressly declares from whom he heard the tradition, using the words: 'I have heard,' or 'Such a one tells us for a tradition,' or 'Such a one informs us.'

"The inducement to disguising, in the case of some men, is certainly a corrupt motive, as, for example, to hide the fact of one's having heard a tradition from one's real master, on account of his youth, or his want of reputation and consequence among men. But the disguising practised by some of the great reporters cannot be ascribed to such a motive, and must, on the contrary, be owing to their assurance in respect to the soundness of a tradition, and to their thinking it enough that the circumstances of the case were generally known. Says 'ash-Shumunni: 'It may be that one has heard the tradition from several reliable authorities, on the word of that guarantee whom he names; so that he is content to mention the latter, without mentioning either one or all of the former, on account of that confidence in the matter with which the soundness of the tradition inspires him; which is like what the reporter does who lets a tradition go loose.'

"If it happens that there is disagreement among reporters, in respect either to a support or a text, in consequence of transposition, addition or curtailment, or substitution either of one reporter or of one text for another, or error as to the names belonging to the support, or as to the

* i. e. 'Abû-Hanîfah.

† Probably Takî 'ad-Dîn 'ash-Shumunni, the teacher of 'as-Suyûtî in tradition, who died A. H. 872. See *Hâjî Khalf. Lex.*, iv. 59, and vii. 614.

‡ A traditionist of Kûfah. He died A. H. 189. See *Kitâb Tab.*, vi. 53.

§ An eminent traditionist and jurist of Basrah, who died A. H. 160. See *Kitâb Tab.*, v. 28.

parts of which the text consists, whether owing to compression, omission, or the like, the tradition becomes unstable (مضطرب). In case any one form of the tradition can be agreed upon, under such circumstances, it is well; otherwise, the tradition is stopped.

"If a reporter has interwoven a remark of his own, or of some witness of the Prophet, or follower in the second degree—designed, for instance, for some such purpose as to explain the common meanings of words, or to interpret the sense, or to limit a general expression, or the like—the tradition becomes involved (مدرج).

"Section of a Warning.

"The topic last suggested leads us to speak, also, of the reporting of a tradition, and its transmission, by the sense. In regard to this, there is difference of opinion. The great majority of persons think it allowable on the part of one so conversant with the Arabic language, skilled in the modes of discourse, and acquainted with the niceties of composition and the implied meanings of language, that he is not subject to err, either by adding to or taking from the sense. Others say that it is allowable as respects single words, not as respects phrases. Again, it is said by some to be allowable for one who recalls the words of the tradition, so that he is able to use discretion in the matter. It is also said that necessity in respect to making out judicial decisions renders it allowable for one who remembers the sentiments of tradition, but has forgotten the words in which they are expressed; while, on the other hand, one who remembers the words is not to be allowed to report by the sense, because there is no necessity. But does not all this difference of opinion respecting its admissibility and its inadmissibility amount to the principle that to report in the very words, without using any liberty, is the more proper way? Accordingly, on account of a saying of the Prophet . . . 'God will assuredly cheer the face of him who hears my sentences, and retains them in memory, and recites them in the very words of tradition which he has heard,' it is so agreed. Yet transmission by the sense occurs in the Six Books, as well as in other works.

"The term *العنفة* signifies the reporting of tradition by the expression: 'On the authority of such a one, on the authority of such a one,' and what is called tradition on authority (*المعننى*) is that which is reported in this form. Muslim makes it a condition of reporting by the expression mentioned, that the two persons thus named were contemporaneous: 'al-Bukhârî requires that they have met; and others say that one must have taken the tradition from the other; but Muslim is strenuous and persistent in rejecting the views of the two latter parties. The reporting by this expression of a tradition also disguised is inadmissible.

"Every tradition carried back to the Prophet, of which the support is continuous, is sustained (*مسند*): this is universally acknowledged and held to. But some persons call every continuous tradition sus-

tained, although it be stopped, or fall short of the Prophet; and some call a tradition sustained which is carried back, even though it be loosened, or straitened, or dissevered."

Certain other technical distinctions, by which the weight of a tradition is affected, involving comparison between one tradition and another, in respect either to the text or the support, are presented in the following section, which is a continuation of the passage last cited from H. :*

فصل

ومن أقسام الحديث الشاذ والمنكر والمعلل والشاذ في اللغة من تفرد من الجماعة وخرج منها وفي الاصطلاح ما روى مخالفا لما رواه الثقات فان لم يكن رواته ثقة فهو مردود وان كان ثقة فبسبيله الترجيح بمزيد حفظ وضبط او كثرة عدد ووجوه اخر من الترجيحات فالراجح يسمى محفوظا والمرجوح شاذا والمنكر حديث رواه ضعيف مخالف لمن هو اضعف منه ومقابلته المعروف فالمنكر والمعروف كلا راويهما ضعيف واحدهما اضعف من الآخر وفي الشاذ والمخفوط قوى احدهما اقوى من الآخر والشاذ والمنكر مرجوحان والمخفوط والمعروف راجحان وبعضهم لم يشترطوا في الشاذ والمنكر قيد المخالفة لراوى اخر قويا كان او ضعيفا وقالوا الشاذ ما رواه الثقة وتفرد به ولا يوجد له اصل موافق ومعاضد له وهذا صادق على فرد ثقة صحيح وبعضهم لم يعتبروا الثقة ولا المخالفة وكذلك المنكر لخصوصه بالصورة المذكورة وسموا حديث المطعون بفسق او فرط غفلة وكثرة غلط منكرا وهذه اصطلاحات لا مشاحة فيها والمعلل يفتح اللام اسناد فيه علل واسباب غامضة خفيفة قاذحة في الصحة ينتبه لها الحذائق الماهرة من اهل هذا الشأن كارسال في الموصول ووقف في المرفوع ونحو ذلك وقد يقتصر عبارة المعلل بكسر اللام عن اقامة الحجج على دعواه كالصيرفى في نقد الدينار والدرهم واذا روى راو حديثا وروى راو اخر حديثا موافقا له يسمى هذا الحديث متابعا بصيغة اسم الفاعل وهذا معنى ما يقول المحدثون تابعه فلان وكثيرا ما يقول البخارى في صحيحه ويقولون وله متابعات والمتابعة توجب التقوية والتأييد ولا يلزم ان يكون المتابع مساويا في المرتبة للاصل وان كان دونه يصلح

* fol. 2, rect.

للمتابعة والمتابعة قد تكون في نفس الراوى وقد تكون في شيوخ فوفه والاول اتم واكمل من الثانى لان الوهن في اول الاسناد اكثر واغلب والمتابع ان وافق الاصل في اللفظ والمعنى يقال مثله وان وافق في المعنى دون اللفظ يقال نحوه ويشترط في المتابعة ان يكون الحديثان من صحابى واحد وان كانا من صحابين يُقال له شاهد كما يقال له شاهد من حديث ابى هريرة ويقال له شوهد ويشهد به حديث فلان وبعضهم يخصون المتابعة بالموافقة في اللفظ والشاهد في المعنى سواء كان من صحابى واحد او من صحابين وقد يطلق الشاهد والمتابع بمعنى واحد والامر في ذلك بين وتتبع طرق الحديث واسانيدها لقصد معرفة المتابع والشاهد يسمى الاعتبار

“ Section.

“Other subdivisions of tradition are the separate (الشاذ), the undetermined (المنكر), and the specious (المعل).

“The term الشاذ, in common parlance, signifies one who stands apart from the multitude, or comes out therefrom. In technical language, it denotes that which is reported at variance with the report of reliable authorities (الثقات). If, therefore, its reporters are not reliable, it is to be rejected; but, in case they are reliable, the method to be pursued in regard to it is to give the preference to whichever tradition has the greater degree of memory and retentiveness, or the larger number, on its side, or to choose between them according to other criteria of relative weight. That which preponderates, then, is called remembered tradition (محفوظ), and the one of inferior weight is called separate.

“Undetermined (المنكر) tradition is that which is reported by a weak reporter, at variance with one less weak than himself. Its correlate is recognized tradition (المعروف). Accordingly, both the undetermined and the recognized are reported by weak authorities, of whom one is weaker than the other; whereas the reporters of separate and of remembered tradition differ from each other in relative strength. Yet both the separate and the undetermined are overbalanced sorts of tradition, while the remembered and the recognized are two preponderating varieties. Some persons, however, do not make it a condition of separate and undetermined tradition, that one reporter differs to some extent from another, being either strong or weak, and say that the separate is that which a reliable authority reports alone, and for which is found no original that accords with it and gives it countenance; and that such tradition is trustworthy, inasmuch as it is upheld by a single sound reliable authority. Others, again, not taking into account either the existence of a reliable authority, or the fact of variance between two reporters, give a different definition of the undetermined from that

above stated, and call that tradition undetermined which comes from a reporter who is dishonored by some impiety, or by excess of carelessness and great blundering. The technical terms of which we here speak are used with freedom.

“Specious tradition (المعلل)—the participle being pronounced with *fath* on the *lâm*—is so named from the fact that certain hidden, subtle pretences and assumptions, injurious to its soundness, are involved in its support, which put upon their guard acute and skillful traditionists, in like manner as they are cautious of some loosening in the case of tradition [apparently] unbroken, and of some stoppage in that [which professes to be] carried back to the Prophet, and the like. The term is sufficiently explained by the use of *المعلل*—with *kasr* on the *lâm*—to signify the action of instituting a specious argument against one’s claim, after the manner of the money-changer who selects the better *dînâr*, or *dirham*.

“When one reporter has reported a tradition, and another reports a tradition answering thereto, the latter is called imitative tradition (متابع)—the participle having the active form. This explains the saying of teachers of tradition: ‘Such a one imitates it;’ instead of which ‘al-Bukhârî and other teachers often use the expression: ‘There are imitations of it.’ Imitation serves for corroboration and helping out, though imitative tradition is not necessarily equal in grade to its original: it accords with the fact of imitation that it should be of inferior grade. A reporter may himself be imitated, or the imitation may be of a master above him in the chain of connection: the former case comes nearer to the ultimate aim and perfection of this sort of tradition than the latter, because the first part of a support is the most liable to be weak. If imitative tradition agrees with its original both in words and in meaning, it is said to be its like (مثل); if it agrees in meaning, but not in words, it is said to be its equivalent (حو). It is a condition of imitation, that both traditions be from one witness of the Prophet. In case they come from two witnesses, the imitated tradition is said to have testimony (شاهد) in its favor, as, for example, it is said: ‘It has testimony in its favor in the tradition of ‘Abû-Hurairah;’ another expression is: ‘It is testified to by so and so,’ or ‘The tradition of such a one bears testimony to it.’ Some persons, however, appropriate ‘imitation’ to an agreement in words, and use the term ‘attesting tradition’ (الشاهد) to signify accordance in meaning, whether the two traditions compared are from one witness of the Prophet or from two. Attesting tradition and the imitative are, indeed, loosely spoken of in one and the same sense; in which case the matter is to distinguish. To follow out the ways by which a tradition has come down, and the supports consisting thereof, in order to the recognition of imitative and attesting tradition, is called criticism (الاعتبار).”

The technical distinctions which have been stated and explained in these last extracts, together with the definitions pertaining to the qualifications of the responsible teacher, previously

given, lie at the foundation of the more comprehensive classification of tradition as sound, fair, and weak, which is itself recognized by the Muslims as the basis of all legal opinions derived from traditional sources. What then are sound, fair, and weak traditions? The following explanations from H. afford an answer to this inquiry:*

فصل

وأصل أقسام الحديث ثلاثة صحيح وحسن وضعيف فالصحيح أعلا مرتبة والضعيف أدنى والحسن متوسط وسائر الأقسام التي ذكرت داخلية في هذه الثلاثة فالصحيح ما يثبت بنقل عدل تامّ الضبط غير معلل ولا شاذّ فإن كانت هذه الصفات على وجه الكمال والتنمام فهو الصحيح لذاته وإن كان فيه نوع قصور ووجد ما يجبر ذلك القصور من كثرة الطرق فهو الصحيح لغيره وإن لم يوجد فهو الحسن لذاته وما فقد فيه الشرايط المعتبرة في الصحيح كلّاً أو بعضاً فهو الضعيف والضعيف أن تعدد طرقه وأخبر ضعفه يسمى حسناً لغيره وظاهر كلامهم أنه يجوز أن يكون جميع الصفات المذكورة في الصحيح ناقصة في الحسن لكن التحقيق أن النقصان الذي اعتبر في الحسن إنما هو بخفة الضبط وباقي الصفات بحالها

فصل

الحديث الصحيح أن كان راويه واحداً يسمى غريباً وإن كان اثنين يسمى عزيزاً وإن كانوا أكثر يسمى مشهوراً ومستفيضاً وإن بلغت روايته في الأكثرية إلى أن يستحيل العادة تواطئهم على الكذب يسمى متواتراً ويسمى الغريب فرداً أيضاً والمراد بكون راويه واحداً كونه كذلك ولو في موضع واحد من الأسناد لكنه يسمى فرداً نسبياً وإن كان في كلّ موضع منه يسمى فرداً مطلقاً والمراد بكونهما اثنين أن يكونا في كلّ موضع كذلك فإن كان في موضع واحد مثلاً لم يكن الحديث عزيزاً بل غريباً وعلى هذا القياس معنى اعتبار الكثرة في المشهور أن يكون في كلّ موضع أكثر من اثنين وهذا معنى قولهم أن الأقلّ حاكم على الأكثر في هذا الفن فافهم وعلم ما ذكر أن الغرابة لا تنافي الصحة وجوز أن يكون الحديث صحيحاً غريباً بأن يكون كلّ واحد من رجاله ثقة والغريب قد يقع بمعنى الشاذّ أي شذوذاً

* fol. 2, rect., and fol. 3, rect.

هو من اقسام الطعن فى الحديث وهذا هو المراد من قول صاحب المصابيح من قوله هذا حديث غريب لما قال بطريق الطعن وبعض الناس يفسرون الشاذ بمفرد الراوى من غير اعتبار مخالفته للثقات كما سبق ويقولون صحيح شاذ صحيح غير شاذ فالشذوذ بهذا المعنى ايضا لا ينافى الصحة كالغرابية والذى يذكر فى مقام الطعن هو مخالفة الثقات

فصل

للحديث الضعيف هو الذى فقد فيه الشرايط المعتبرة فى الصحة والحسن كلاً او بعضا ويتسم راويه بشذوذ او نكارة او علة وبهذا الاعتبار يتعدد اقسام الضعيف ويكثر افرادا وتركيبا ومراتب الصحة والحسن لذاتهما ولغيرها ايضا يتفاوت المراتب والدرجات فى كمال الصفات المعتبرة المأخوذة فى مفهوميهما مع وجود الاشتراك فى اصل الصحة والحسن والقوم ضبطوا مراتب الصحة وعينوها وذكروا امثلتها من الاسانيد وقالوا اسم العدالة والضبط يشتمل رجالها كلها ولكن بعضها فوق بعض واما اطلاق اصح الاسانيد على سند مخصوص على الاطلاق ففيه اختلاف فقال بعضهم اصح الاسانيد زين العابدين عن ابيه عن جدّه وقيل مالك عن نافع عن ابن عمر وقيل الزهري عن سالم عن ابن عمر والحق ان المحكم على اسناد مخصوص بالاصحّة على الاطلاق غير جازى الا ان فى الصحة مراتب عليا وعدّة من الاسانيد يدخل فيها ولو قيد بقيد بان يقال اصحّ اسانيد البلد الفلانى او فى الباب الفلانى او فى المسئلة الفلانية يصحّ والله اعلم

فصل

من عادة الترمذى ان يقول فى جامعه حديث حسن صحيح حديث غريب حسن حديث حسن غريب صحيح ولا شبهة فى جواز اجتماع الحسن والصحة بان يكون حسنا لذاته وصحيا لغيره وكذلك فى اجتماع الغرابية والصحة كما اسلفنا واما اجتماع الغرابية والحسن فيستشكلونه بان الترمذى اعتبر فى الحسن تعدد الطرق فكيف يكون غريبا ويجيبون بان اعتبار تعدد الطرق فى الحسن ليس على الاطلاق بل فى قسم منه وحيث حكم باجتماع الحسن والغرابية المراد قسم اخر وقال بعضهم انه اشار بذلك الى اختلاف الطرق بان جاء فى بعض الطرق غريبا وفى بعضها حسنا وقيل

الواو بمعنى أو بأنه يشك ويتردد في أنه غريب أو حسن لعدم معرفته جزماً وقيل المراد بالحسن وهنا ليس معناه الاصطلاحى بل اللغوى بمعنى ما يميل إليه الطبع وهذا القول بعيد جداً

فصل

الاحتجاج فى الاحكام بالخبر الصحيح مجمع عليه وكذلك بالحسن لذاته عند عامة العلماء وهو ملحق بالصحيح فى باب الاحتجاج وأن كان دونه فى المراتبة والحديث الضعيف الذى بلغ بتعدد الطرق مرتبة الحسن لغيره ايضا مجتمع وما اشتهر أن الحديث الضعيف معتبر فى فضائل الاعمال لا فى غيرها المراد مفرداته لا مجموعها لانه داخل فى الحسن لا فى الضعيف صرح به الايئة وقال بعضهم أن كان الضعيف من جهة سوء حفظ أو اختلاط أو تدليس مع وجود الصديق والديانة ينجبر بتعدد الطرق وأن كان من جهة اتهام الكذب أو الشذوذ أو فحش الخطأ لا ينجبر بتعدد الطرق والحديث محكوم عليه بالضعف و معمول به فى فضائل الاعمال وعلى مثل هذا ينبغى أن يحمل ما قيل لحوق الضعيف بالضعيف لا يفسد قوة والا فهذا القول ظاهر الفساد فتدبر

"Section.

"Traditions are generically distinguished as sound (صحيح), fair (حسن), and weak (ضعيف).

"Sound tradition is the highest in grade, the weak is the lowest, and the fair stands mid-way; and all the above mentioned subdivisions are comprehended under these three denominations.

"Now then, that tradition which is established by the transmission of an upright and perfectly retentive reporter, and which is not specious, nor separate, is sound. If it have all these qualities in completeness, it is intrinsically sound (الصحيح لذاته); but, if some sort of deficiency pertains to it, and this deficiency is found to be made up by multiplicity of ways in which the tradition has come down, then it is extrinsically sound (الصحيح لغيره). If its deficiency is not made up, it becomes intrinsically fair (الحسن لذاته). That tradition in which either all or some of the conditions noted as belonging to the sound are wanting, is weak. If a weak tradition has come down by a number of different ways, and its internal character is that which constitutes its weakness, it is called extrinsically fair (حسن لغيره). There is a way of talking which plainly implies that all the qualities above named as belonging to sound tradition may be deficient in the fair: the truth, however, is that the deficiency made account of in fair tradi-

tion consists only in a want of weight of retentiveness on the part of its reporters, while all the other qualities of the sound remain intact.

“Section.

“Sound tradition reported by one reporter is called unrelated tradition (غريب); if it come from two reporters, it is called rare tradition (عزيز); if its reporters are more in number, it is called notorious (مشهور) or wide-spread (مستفيض) tradition; if its reporters are so numerous that the supposition of an agreement to deceive is made absurd by the habitual repetition of it, it is called reiterated tradition (متواتر).

“Unrelated tradition is also called unique (فرد), and what is meant by its being reported by one reporter is that it stands thus by itself: if, indeed, this is true of it as regards only one link in the support, it is called relatively unique (فرد نسبي); but if as regards every link pertaining thereto, it is called absolutely unique (فرد مطلق). The meaning of a tradition's being from two reporters is that it has two reporters at each link in its support: should this be true of it at only one point, the tradition is not rare, but unrelated. Multiplicity of reporters, as made account of in the case of notorious tradition, is to be understood after this analogy, to mean that there are more than two at each link in the support. Such is the signification of the common saying that the less overrules the more in respect to this species. Be, therefore, wary.

“From what has been said one may know that the fact of a tradition being unrelated is not inconsistent with soundness, and that it is sound without affinity (صحیح غریب), provided each of the guarantees making up its line of descent be a reliable authority. The term ‘unrelated’ is also used as synonymous with ‘separate,’ that is, separate by a want of analogy which constitutes one of the forms in which tradition is dishonored: such is the meaning of a remark made by the author of the *Masābīh*,* namely: ‘As stated by him, this tradition is unrelated,’ for he would intimate that the tradition is dishonored. Some persons, however, as before said, explain the term ‘separate’ to mean tradition which has but one reporter, whether he be at variance with reliable authorities or not, and say: ‘sound and separate,’ or ‘sound not separate:’ in this sense, separateness, being nothing more than the fact that a tradition is unrelated, is not inconsistent with soundness. But that separateness which is intended to attach dishonor to a tradition, must be variance from reliable authorities.

“Section.

“Weak tradition is that in which either all or some of the conditions considered as requisite to soundness and fairness are wanting—of which, therefore, the reporter is marked by something of separateness, inde-

* i. e. *Masābīh 'as-Sunnah*, a collection of traditions made by 'al-Baghawī, who died A. H. 516. The *Mishkāt 'al-Masābīh* mentioned in our introductory remarks is a recension of this work. See *Hājī Khalf. Lex.*, v. 564, ff.

terminateness, or speciousness. This definition is, in effect, an enumeration of the subdivisions of weak tradition. It is more or less weak according as its characteristics exist singly or in combination.

"The degrees of sound and fair tradition, also—including both the intrinsically and the extrinsically sound and fair—vary according to the gradations and measures therein existing of completeness in respect to the qualities noted and assumed as belonging to the conception of the two respectively, there being in all a participation in the fundamental quality of soundness or fairness. Certain persons have noted down and distinguished the several degrees of soundness, and cited supports exemplifying them; and it is their declaration that uprightness and retentiveness are qualities possessed in common by all guarantees constituting supports of that character, though some such supports take precedence over others.

"With regard to what particular support should be viewed as absolutely the soundest, there is difference of opinion. Some say that the soundest of all supports is: 'Zain 'al-Âbidin, on the authority of his father, on the authority of his grandfather;' others that it is: 'Mâlik, on the authority of 'Ibn 'Umar;' others again give the preëminence to: 'Az-Zuhri, on the authority of Sâlim, on the authority of 'Ibn 'Umar.' But the truth is that to attribute to any particular support the quality of preëminent soundness, absolutely, is not allowable: we can only distinguish higher degrees of soundness from those which are lower, and a number of representative supports, taken together, from certain others. If a limitation is indicated, by saying that such is 'the soundest tradition of the country so and so' (or, 'under such a head,' or, 'on such a topic,') it is all right—God knows.

"Section.

"Among the expressions habitually used by 'at-Tarmidhî in his *Jâmi'*, are the following: 'a fair and sound tradition,' 'an unrelated and fair tradition,' and 'a fair, unrelated and sound tradition.' Now, there is no doubt that, inasmuch as a tradition may be fair, as viewed by itself, and at the same time sound, taken in connection with other traditions, fairness and soundness may be combined; so, too, the quality of being unrelated is compatible with soundness, as we have already stated. But the combination with fairness of the quality of being unrelated is found difficult to be understood, since 'at-Tarmidhî considered multiplicity of ways of descent to be a characteristic of fair tradition; for how, then, can fair tradition be unrelated? To this it is replied, that the consideration of multiplicity of ways of descent as a characteristic of fair tradition is not absolute, but has reference to one subdivision of it, and that, wherever tradition is represented as combining fairness with the quality of being unrelated, another subdivision of fair tradition must be intended. Some persons, however, say that the author makes allusion, in that expression, to the descent of a tradition by various ways, it having come down unrelated by one way, and fair by another. It is also said that the conjunction ۾ [in the expression "unrelated and fair"] may be interpreted as equivalent to ۾, denoting a doubt and indecision whether the tradition was unrelated, or fair, from the

want of definite knowledge. Another suggestion is that 'fair,' in the case referred to, has not its technical meaning, but its signification as used in common parlance, denoting that by which man is naturally attracted—which is very far-fetched.

"Section.

"It is universally agreed that, in judicial decisions, one may argue from a traditional statement (الخبير) which is sound; and most of the doctors allow of arguing, in like manner, from one which is intrinsically fair, and such tradition is actually coupled with the sound in argumentation, although its grade is inferior. Such weak tradition, also, as attains, by multiplicity of ways of descent, to the rank of extraneously fair, is used together with the other sorts. The widely received opinion that weak tradition is to be taken into account on the subject of the active virtues, though not on any other topic—meaning single traditions of this sort, not a combination of several, for otherwise they should be called fair, and not weak—is distinctly expressed by eminent teachers: and some of them say that, if a tradition is weak on account of defective memory, or confusion, or disguising, while yet the reporter was truthful and religious, it may be elevated in rank by multiplicity of ways of descent; but that, if it is weak on account of a falsifying indulgence of fancy, or separateness, or blamable error, it is not elevated by multiplicity of ways of descent, and is judged to be weak, and treated accordingly, even on the subject of the active virtues. Agreeably to some such explanation must, also, be understood the saying that the coupling of the weak with the weak hinders not force; otherwise, this saying is manifestly incorrect. Proceed, therefore, with care."

Another statement of the distinctive peculiarities of sound, fair, and weak tradition, as well as of the subordinate varieties included in each of these leading divisions, is presented in one of the chapters of J., which we here give entire, as follows:*

الباب الاول

فى اقسام الحديث وانواعه وفيه ثلثة فصول

الفصل الاول

فى الصحيح

هو ما اتصل سنده بنقل العدل الضابط عن مثله وسلم عن شذوذ وعلة ونعى بالمتصل ما لم يكن مقطوعا باى وجه كان وبالعدل من لم يكن مستور العدالة ولا مجروحا وبالضابط من يكون حافظا متيقظا وبالشذوذ ما يرويه الثقة مخالفا لرواية الناس وبالعلة ما فيه اسباب خفية غامضة فادحة وتنفوت

* pages 1-5.

درجات الصحيح بحسب قوة شروطه وضعفها واول من صنف في الصحيح المجرد الامام البخارى ثم مسلم وكتابهما اصح الكتب بعد كتاب الله العزيز واما قول الشافعي رح ما اعلم شيئا بعد كتاب الله اصح من موطأ مالك فقبل وجود الكتابين واعلى اقسام الصحيح ما اتفقا عليه ثم ما انفرد به البخارى ثم ما انفرد به مسلم ثم ما كان على شرطهما وان لم يخرجاه ثم على شرط البخارى ثم على شرط مسلم ثم ما صححه غيرهما من الأئمة فهذه سبعة اقسام وما حذف سنده فيهما وهو كثير في تراجم البخارى قليل جدا في كتاب مسلم فما كان منه بصيغة الجزم نحو قال فلان وفعل وامر وروى وذكر معروفا فهو حكم بصحته وما روى من ذلك مجهولا فليس حكما بصحته ولكن ايراده في كتاب الصحيح مشعر بصحة اصله واما قول الحاكم اختيار البخارى ومسلم ان لا يذكر في كتابيهما الا ما رواه الصحابي المشهور عن رسول الله صلى الله عليه وسلم وله راويان ثقتان فاكثر ثم يرويه عنه تابعي مشهور وله ايضا راويان ثقتان فاكثر ثم كذلك في كل درجة فغيه بحث قال الشيخ محي الدين النورى رح ليس ذلك من شرطهما لاجراجهما احاديث ليس لها الا اسناد واحد منها حديث انما الاعمال بالنيات ونظائره فى الصحيحين كثيرة قال ابن حبان تفرد بحديث انما الاعمال اهل المدينة وليس هو عند اهل العراق ولا عند اهل مكة واليمن ولا الشام ومصر ورواه هو يحيى بن سعيد القطان عن محمد بن ابراهيم عن علقمة عن عمر بن الخطاب رضى عنه هكذا رواه البخارى ومسلم وابو داود والترمذى والنسائى وابن ماجه مع اختلاف فى الرواة بعد يحيى يعرف بالرجاع الى هذه الصحاح

الفصل الثانى

فى الحسن

الترمذى هو ما لا يكون فى اسناده منهم ولا يكون شاذا ويروى من غير وجه نحوه الخطابى ما عرف مخرجه واشتهر رجاله وعليه مدار اكثر الحديث فالنقطع ونحوه ما لم يعرف مخرجه وكذا المدلس اذا لم يبين بعض المتأخرين هو الذى فيه ضعف قريب محتمل ويصلح للعمل به ابن الصلاح هو قسمان احدهما ما لم يدخل رجال اسناده عن مستور غير مغفل فى رواية وقد روى مثله او نحوه من وجه آخر والثانى ما اشتهر راويه بالصدق والامانة وقصر

عن درجة رجال الصكيح حفظا واتقاناً بحيث لا يعدّ ما انفرد به منكراً ولا بدّ في القسمين من سلامتهما عن الشذوذ والتعليل قيل ما ذكره بعض المتأخرين بنى على أن معرفة الحسن موقوفة على معرفة الصكيح والضعيف لانه وسط بينهما فقوله قريب أى قريب مخرجه الى الصكيح محتمل كذبه لكون رجاله مستورين والفرق بين حدى الصكيح والحسن أن شرايط الصكيح معتبرة في حد الحسن لكن العدالة في الصكيح ينبغي أن يكون ظاهرة والاتقان كاملاً وليس ذلك شرطاً في الحسن ومن ثمّ احتاج الى قيد قولنا أن يروى من غير وجه مثله أو نحوه لينجبر به فالضعيف هو الذى بعد عن مخرج الصكيح مخرجه واحتمل الصدق والكذب أو لا يجتمل الصدق اصلاً كالموضوع وإنما سمى حسناً لحسن الظن برأيه ولو قيل الحسن هو مسند من قرب من درجة الثقة أو مرسل ثقة وروى كلاهما من غير وجه وسلم عن شذوذ وعلّة لكان اجمع الحدود واضبطها وابعدها عن التعقيد ونعنى بالمسند ما اتصل أسناده الى منتهاه وبالثقة من جمع بين العدالة والضبط والتذكير في ثقة للشيوخ كما سيأتى بيانه في نوع المرسل والحسن حجة كالصكيح ولذلك ادرج في الصكيح قال ابن الصلاح تسمية محى السنة في المصاييح السنن بالحسان لتساهل لأن فيها الصحاح والحسان والضعاف وقول الترمذى حديث حسن صكيح يريد به أنه روى بإسنادين أحدهما يقتضى الصحة والاخر الحسن أو المراد اللغو وهو ما تميل اليه النفس و تسأخسه والحسن اذا روى من وجه آخر ترقى من الحسن الى الصكيح لقوته من الجهتين فيعتضد أحدهما بالاخر ونعنى بالترقى أنه ملحق فى القوة بالصكيح لا أنه عينه وأما الضعيف فلكذب رأيه وفسقه لا ينجبر بتعدد طرقه كما فى حديث طلب العلم فريضة قال البيهقى هذا حديث مشهور بين الناس واسناده ضعيف وقد روى من أوجه كثيرة كلها ضعيف

الفصل الثالث

فى الضعيف

هو ما لم يجتمع فيه شروط الصكيح والحسن ويتفاوت درجاته فى الضعف بحسب بعده من شروط الصحة والحسن ويجوز عند العلماء التساهل فى اسانيد الضعيف دون الموضوع من غير بيان ضعفه فى المواضع والقصص

وفصائل الاعمال لا فى صفات الله تعالى واحكام الحلال والحرام قبل كان من مذهب النسائى ان يخرج عن كل من لم يجمع على ترك له وابو داود كان يأخذ مأخذة ويخرج الضعيف اذا لم يجد فى الباب غيره ويرجحه على رأى الرجال وعن الشعبى ما حدثك عن النبي صلى الله عليه وسلم هؤلاء فخذ به وما قالوه برأيهم فأنقه فى الحش وقال الراى بمنزلة المينة اذا اضطرت اليها اكلتها وعن الشافعى رج مهما قلت من قول او اصلت من اصل فيه عن رسول الله صلى الله عليه وسلم خلاف ما قلت فالقول ما قاله صلى الله عليه وسلم وهو قولى وجعل يردده و ههنا عدة عبارات منها ما يشترك فيه الاقسام الثلاثة اعنى الصحيح والحسن والضعيف ومنها ما يختص بالضعيف

فمن الاول المسند هو ما اتصل سنده مرفوعا الى رسول الله صلى الله عليه وسلم والمتصل هو ما اتصل سنده سواء كان مرفوعا اليه صلى الله عليه وسلم او موقوفا والمرفوع هو ما اضيف الى النبي صلى الله عليه وسلم خاصة من قول او فعل او تقرير سواء كان متصلا او منقطعا فالمتصل قد يكون مرفوعا وغير مرفوع والمرفوع قد يكون متصلا وغير متصل والمسند متصل مرفوع والمعنعن هو ما يقال فى سنده فلان عن فلان والصحيح انه متصل اذا امكن اللقاء مع البراءة من التذليس وقد اودع فى الصحيحين قال ابن الصلاح كثر فى عصرنا وما قاربه استعمال عن فى الاجازة واذا قيل فلان عن رجل عن فلان فالاقرب انه منقطع وليس بمرسى والمعلق ما حذف من مبدء اسناده واحد فاكثر مأخوذ من تعليق الجدار والطلاق لاشتراكهما فى قطع الاتصال فالحذف اما ان يكون فى اول الاسناد وهو المعلق او وسطه وهو المنقطع او فى اخره وهو المرسى والبخارى اكثر من هذا النوع فى صحيحه وليس بخارج من الصحيح لكون الحديث معروفا من جهة الثقات الذين علف عنهم او لكونه ذكره متصلا فى موضع اخر من كتابه والافراد اما فرد عن جميع الرواة او من جهة نحو تفرد به اهل مكة فلا يضعف الا ان يراد به تفرد واحد منهم والمدرج هو ما ادرج فى الحديث من كلام بعض الرواة فيظن انه من الحديث او ادرج متنان باسنادين كرواية سعيد بن ابي مريم لا تباغضوا ولا تحاسدوا ولا تدابروا ولا تنافسوا ادرج ابن ابي مريم فيه ولا

تنافسوا من متن آخر او عند الراوى طرف من متن واحد بسند شيخ هو غير سند المتن فيرويهما عنه بسند واحد فيصير الاسنادان اسنادا واحدا او يسمع حديثا واحدا من جماعة مختلفين فى سنده او متنه فيدرج روايتهم على الاتفاق ولا يذكر الاختلاف وتعد كل واحد من الثلثة حرام والمشهور ما شاع عند اهل الحديث خاصة بان نقله رواة كثيرون نحو ان رسول الله صلى الله عليه وسلم قنت شهرا يدعوا على جماعة او اشتهر عندهم وعند غيرهم نحو انما الاعمال بالنيات او عند غيرهم خاصة قال الامام احمد قوله للسائل حق وان جاء على فرس ويوم تحركم يوم صومكم يدوران فى الاسواق ولا اصل لهما فى الاعتبار والغريب والعزيز قيل الغريب كحديث الزهري واشباهه من يجمع حديثه لعدالته وضبطه اذا تفرد عنهم بالحديث رجل يسمى غريبا فان رواه عنهم اثنان او ثلاثة يسمى عزيزا وان رواه جماعة يسمى مشهورا والافراد المضافة الى البلدان ليست بغريب والغريب اما صحيح كالأفراد المخرجة فى الصحيح او غير صحيح وهو الاغلب والغريب ايضا ما غريب اسنادا ومتنا وهو ما تفرد برواية متنه واحد واسنادا لا متنا كحديث يعرف متنه عن جماعة من الصحابة اذا تفرد بروايته واحد عن صحابي آخر ومنه قول الترمذى غريب من هذا الوجه ولا يوجد ما هو غريب متنا لا اسنادا الا اذا اشتهر الحديث الفرد فرواه عن تفرد به جماعة كثيرة فانه يصير غريبا مشهورا واما حديث انما الاعمال بالنيات فان اسناده منتصف بالغرابة فى طرفه الاول منتصف بالشهرة فى طرفه الآخر والمصحف قد يكون فى الراوى كحديث شعبة عن العوام بن مراحم بالراء والنجيم صحفه جحى بن معين فقال مزاحم بالزأى والحاء المهملة وقد يكون فى الحديث كقوله صلى الله عليه وسلم من صام رمضان واتبعه سنا من شوال صحفه بعضهم فقال شيئا بالشين المعجمة والمسلسل هو ما تتابع فيه رجال الاسناد الى رسول الله صلى الله عليه وسلم عند روايته على حالة واحدة اما فى الراوى قولا نحو سمعت فلانا يقول سمعت فلانا الى المنتهى او اخبرنا فلان والله قال اخبرنا فلان والله الى المنتهى او فعلا كحديث التشبيك باليد او قولا وفعلا كما فى حديث اللهم اعنى على ذكرك وشكرك وحسن عبادتك وفى رواية ابى داود واحمد والنسائى قال الراوى اخذ رسول الله صلى الله

عليه وسلم يبدي فقال انى لاحبك فقل اللهم اعنى الخ واما على صفة
 كحديث الفقهاء فقيه عن فقيه المتباعدان بالخيار ما لم يتفرقا واما فى الرواية
 كالمسلسل باتفاق اسماء الرواة واسماء اباؤهم او كناههم او انسابهم او بلدانهم
 قال الامام النووي وانا ارى ثلثة احاديث مسلسلة بالدمشقيين والاعتبار
 هو النظر فى حال الحديث هل تفرد به راويه ام لا وهل هو معروف او لا
 والضرب الثانى ما يختص بالضعيف الموقوف وهو مطلقا ما روى عن الصحابى
 من قول او فعل متصلا كان او منقطعا وهو ليس بحجة على الاصح وقد
 يستعمل فى غير الصحابى مقيدا نحو وقفه معر على تمام ووقفه مالك على
 نافع وقول صحابى كنا نفعله فى زمن النبى صلى الله عليه وسلم مرفوع لان
 الظاهر الاطلاع والتقرير وكذا كان اصحابه يقرعون بابيه بالاطافير مرفوع فى
 المعنى وتفسير الصحابى موقوف وما كان من قبيل سبب النزول كقول جابر
 كانت اليهود تقول كذا فانزل الله سبحانه وتعالى كذا ونحوه مرفوع المقطوع
 ما جاء عن التابعين من اقوالهم وافعالهم موقوفا عليهم وليس بحجة المرسل
 قول التابعى قال رسول الله صلى الله عليه وسلم كذا او فعل كذا وهو المعروف
 فى الفقه واصوله وفيه خلاف وللشافعى رح تفصيل مذكور فى اصول الفقه
المنقطع ما لم يتصل اسناده باى وجه كان سواء ترك ذكر الراوى من اول
 الاسناد او وسطه او اخره الا ان الغالب استعماله فى من دون التابعى عن
 الصحابى كمالك عن ابن عمر المعضل بفتح الضاد وهو ما سقط من سنده
 اثنتان فصاعدا كقول مالك قال رسول الله صلى الله عليه وسلم وقول الشافعى
 قال ابن عمر كذا الشاذ والمنكر الشافعى رحمه الله الشاذ ما رواه الثقة مخالفا
 لما رواه الناس قال ابن الصلاح فيه تفصيل فما خالف مقردة احفظ منه
 واضبط فشان مردود وان لم يخالف احفظ منه وهو عدل ضابط فصحيح
 وان رواه غير ضابط لكن لا يبعد عن درجة الضابط فحسن وان بعد فنكر
 ويفهم من قوله احفظ واضبط على صيغة التفصيل ان المخالف ان كان
 مثله لا يكون مردودا وقد علم من هذا التقسيم ان المنكر ما هو المعلل
 ما فيه اسباب خفية غامضة قاذحة والظاهر السلامة ويستعان على ادراكها
 بتفرد الراوى ومخالفة غيره له مع قرأين تنبه العارف على ارسال فى الموصول
 او وقف فى المرفوع او دخول حديث فى حديث او وهم وهم بحيث يغلب
 على ظنه ذلك فيحكم به او يتردد فيتوقف وكل ذلك مانع عن الحكم بصحة

ما وجد ذلك فيه وحديث يعلى بن عبيد عن الثوري عن عمرو بن دينار عن ابن عمر عن النبي صلى الله عليه وسلم البيهقي بالخيار اسناده متصل عن العدل الضابط وهو معلل والمثنى صحيح لان عمرو بن دينار وضع موضع اخيه عبد الله بن دينار هكذا رواه الاية من اصحاب الثوري عنه فوهم يعلى وقد يظلف اسم العلة على الكذب والغفلة وسوء الحفظ ونحوها وبعضهم اضلقه على مخالفه لا يقدر كارسال ما وصله الثقة الضابط حتى قال من الصحيح ما هو صحيح. معلل كما قال آخر من الصحيح ما هو صحيح شاذ ويدخل في هذا حديث يعلى بن عبيد البيهقي بالخيار المدلس ما اخفى عبيه اما في الاسناد وهو ان يروى عن لقيه او عاصره ما لم يسمعه منه على سبيل يوم انه سمعه منه فن حقه ان لا يقول حدثنا بل يقول قال فلان او عن فلان ونحوه وربما لم يسقط المدلس شيئا لكن يسقط من بعده رجلا ضعيفا او صغير السن بحسن الحديث بذلك كفعل الاعمش والثوري وغيرهما وهو مكروه جدا وذهبه اكثر العلماء واختلف في قبول روايته والاصح التفصيل فما رواه بلفظ محتمل لم يبين فيه السماع فحكمه حكم المرسل وانواعه وما رواه بلفظ مبين للاتصال كسمعت واخبرنا وحدثنا واشباهها فهو محتج به واما في الشيوخ وهو ان يروى عن شيخ حديثا سمعه فيسميه او يكتنيه او ينسبه او يصفه بما لا يعرف به كيلا يعرف وامره اخف لكن فيه تضبيب للمروى عنه وتوعير بطريق معرفة حاله والكراهة بحسب الغرض الحامل عليه نحو ان يكون كثير الرواية عنه فلا يجب الاكثار من واحد على صورة واحدة وقد يجمله عليه كون شيخه الذي غير سمته غير ثقة او اصغر منه او غير ذلك المصطرب ما اختلفت الرواية فيه فما اختلفت الروايتان ان ترجحت احدهما على الاخرى بوجه نحو ان يكون راويهما احفظ واكثر صحة للمروى عنه فالحكم للراجح فلا يكون حينئذ مضطربا والا فمضطرب المقلوب هو نحو حديث مشهور عن سالم جعل عن نافع ليصير بذلك غريبا مرغوبا فيه وحديث البخاري حين قدم بغداد وامتحان الشيوخ اياه بقلب الاسانيد مشهور الموضوع الخبر اما ان يجب تصديقه وهو ما نص الاية على صحته واما ان يجب تكذيبه وهو ما نصوا على وضعه او يتوقف فيه لاحتمال الصدق والكذب كسائر الاخبار ولا يحل

رواية الموضوع للعالم بحاله فى اى معنى كان الا مقرونا ببيان الوضع ويعرف باقرار واضعه او ركاكة الفاظه او بالوقوف على غلط كما وقع لثابت ابن موسى الزاهد فى حديث من كثرت صلواته بالليل حسن وجهه بالنهار قيل كان شيخ يحدث فى جماعة فدخل رجل حسن الوجه فقال الشيخ فى اثناء حديثه من كثرت الخ فوقع لثابت انه من الحديث فرواه والواضعون للحديث اصناف واعظمهم ضررا من انتسب الى الزهد فوضع احتسابا ووضع الزنادقة ايضا جملا ثم نهضت جهابذة الحديث بكشف عوارها ومحو عارها والحمد لله وقد ذهبت الكرامية والطائفة المبتدعة الى جواز وضع الحديث فى الترغيب والترهيب ومنه ما روى عن ابي عصمة نوح ابن مريم انه قيل له من اين لك عن عكرمة عن ابن عباس فى فضائل القرآن سورة فقال انى رأيت الناس قد اعرضوا عن القرآن واشتغلوا بفقده ابنى حنيفة ومغازى محمد بن اسحاق فوضعت هذه الاحاديث حسبة وقد اخطأ المفسرون فى ابداعها فى تفاسيرهم الا من عصمه الله وما اودعوا فيها انه قال صلى الله عليه وسلم حين قرأ ومائة الثالثة الاخرى تلك الغرائيف العلى وان شفاعتھن لترجى ولقد اشبعنا القول فى ابطاله فى باب سجده التلاوة وكذا ما اوزره الاصوليون من قوله اذا روى عنى حديث فاعرضوه على كتاب الله فان وافقه فاقبلوه وان خالفه فردوه قال الخطابى وضعته الزنادقة ويدفعه قوله ص انى قد اوتيت الكتاب وما يعدله ويروى اوتيب الكتاب ومثله معه وقد صنف ابن الجوزى فى الموضوعات مجلدات قال ابن الصلاح اودع فيها كثيرا من الاحاديث الضعيفة مما لا دليل على وضعه وحققا ان يذكر فى الاحاديث الضعيفة وللشيخ الحسن بن محمد الصغانى الدرر الملتقط فى تبين الغلط

“CHAPTER FIRST.

“*Kinds and Species of Tradition, in Three Sections.*

“SECTION FIRST.

“*Sound Tradition.*

“This is that of which the support is continuous, by the transmission of an upright and retentive reporter, on the authority of his like, and which is free from separateness and speciousness. We mean by ‘continuous’ that which is not, in any manner whatever, interrupted (مقطوع) ;

by 'upright,' one whose uprightness is neither doubtful nor dishonored; by 'retentive,' one who is vigilant to remember; our use of 'separateness' refers to that which a reliable authority reports at variance with the general report; and under 'speciousness' we allude to tradition in which certain hidden, subtle assumptions, injurious to its character, are involved. The degrees of sound tradition differ from one another in proportion to the strength or weakness of its conditions. 'Al-Bukhârî was the first to compose a book of sound tradition alone; the next was Muslim; and their two books are the most perfect of all books after the Glorious Book of God: as for the saying of 'ash-Shâfi'i—to whom may God be merciful!—"I know of no book, after the Book of God, more perfect than the *Muwatta'* of Mâlik,"* that was said before the existence of the books of 'al-Bukhârî and Muslim. Now, the highest subdivision of sound tradition is that which these two authors agree in bringing forward; the next is that which 'al-Bukhârî alone presents; then comes that which Muslim alone presents; then that which accords with the conditioning of the two, although not given out by both; then that which is in accordance with what 'al-Bukhârî stipulates; then that which accords with what Muslim stipulates; and last, that which other eminent teachers regard as sound—in all, seven subdivisions.

"With respect to traditions, found in the two books, of which the reports are abridged—numerous in the chapters of 'al-Bukhârî, and very few in Muslim's book—those of them which are given in an expressly concise form, for example: 'Such a one says' (or 'did,' or 'commands,' or 'reports,' or 'states,') '[so and so], as being well known, are judged to be sound; but those which are given as if there were want of knowledge respecting them are not deemed sound, while yet their being brought forward in a book of sound tradition indicates the soundness of their originals.

"The saying of 'al-Hâkim,† that 'al-Bukhârî and Muslim chose to state, in their books, only those traditions which are reported by some well known witness of the Prophet, on the authority of the Messenger of God . . . , and handed down by two reliable authorities, and so continued on; and which are also reported by some well known follower of the Prophet in the second degree, on the authority of a witness, and so continued on; and of which the like of this is true at each stage,' has been made the subject of dispute. The master Muḥi 'ad-dîn 'an-Nawawî‡—to whom may God be merciful!—denies that such stipulations were made by the two authors, because they actually give out traditions with only one support, as, for example, the tradition: "Ac-

* The *Muwatta'* of Mâlik Bin 'Anas is by some Arab authors supposed to have been the earliest book composed by a Muslim. Others give the preëminence to a collection of traditions made by 'Ibn Jurâij. See *Hâjî Khalf. Lex.* iii. 28.

† 'Abû 'Ahmad of Nisâpûr, surnamed the Great Judge ('al-Hâkim 'al-Kabîr), who is said to have been "preëminent in knowledge of the conditions of sound tradition," died A. H. 378. See *Kitâb Tab.*, xii. 59.

‡ 'An-Nawawî of Damascus, the author of several useful works on tradition and jurisprudence, and among others of a commentary on Muslim's collection of traditions, which is frequently cited on the margin of the Delhi edition of this work, died A. H. 676. See *Kitâb Tab.*, xx. 3.

tions are only according to intentions,* of the like of which many are to be found in the two *Ṣaḥīḥs*. 'Ibn Hibbān† says that the tradition: 'Actions are only according to intentions' belonged to the people of Madinah alone, and was not known among the inhabitants of 'Irāq, nor of Makkah, nor of Yaman, Syria, or Egypt, and that its reporter is Yahya Bin Sa'id 'al-Kattān, on the authority of Muḥammad Bin 'Ibrāhīm, on the authority of 'Alkamah, on the authority of 'Umar Bin 'al-Khattāb—to whom may God be gracious!—and it is thus handed down by 'al-Bukhārī and Muslim, as well as by 'Abū-Dāwud, 'at-Tarmidhī, 'an-Nasā'i and 'Ibn Mājah, with some difference in respect to the reporters after Yahya, which may be ascertained by reference to the *Ṣaḥīḥs* of these authors.

“SECTION SECOND.

“*Fair Tradition.*

“According to 'at-Tarmidhī, this is that of which the support includes no suspected reporter, and which is not separate, and is equivalently reported in some other form. According to 'al-Khattābī,‡ it is that given out by a recognized traditionist, of which the guarantees are persons of reputation, and which forms the centre of a cluster of traditions; and so dissevered tradition, and the like, in the view of this teacher, is that given out by some one not recognized, as also the disguised, in case there is no explanation of it. According to certain of the moderns, it is that in which there is something of weakness, and which, while almost up to the mark, may be regarded diversely, and is at the same time of a practical character. According to 'Ibn 'as-Ṣalāḥ,§ there are two subdivisions of it: first, that of which the support includes some guarantee who is questionable, though not convicted of

* This tradition, in the form “Actions are according to the intention,” is found in one of the chapters of the Book of the Faith of 'al-Bukhārī's *Ṣaḥīḥ*. The heading of the chapter is as follows:

باب ما جاء أن الأعمال بالنية والحسنة وكل امرئ ما نوى فدخل فيه الإيمان والوضوء والصلاة والزكاة والحج والصوم والاحكام وقال قل كل يعمل على شاكلته على نيته ونفقة الرجل على اهله بحتسبها صدقة وقال صلى الله عليه وسلم ولكن جهاد ونية

“Chapter of information that actions are according to the intention and purpose, and that every man is credited for that which he intends; so that intention comprehends both belief, purification, prayer, alms-giving, pilgrimage and fasting, and the subordinate requirements of law—as, indeed, it is said in the *Kurān* [xvii. 86] ‘Declare thou, that whoever performs required action in purpose, i. e. so far as intention goes, etc.; and a man's expenditure upon his people is there reckoned as alms-giving; and it was a saying of the Prophet: ‘... but a warring for the faith with an intention.’” See MS., fol. 5, rect.

† 'Ibn Hibbān of Samarkand, who was not only a jurist and traditionist, but also an astronomer, physician, etc., died A. H. 354. See *Kitāb Tab.*, xii. 30.

‡ Of Sabtah in North-W. Africa: he died A. H. 388. See *Kitāb Tab.*, xiii. 20.

§ By birth a Kurd, who became one of the most distinguished of the interpreters of the *Kurān*, and the traditionists and jurists of his time: he died A. H. 643. See *Kitāb Tab.*, xviii. 21.

carelessness in any report, and which is reported in the same words, or equivalently, by another way of descent; and second, that reported by a man of reputation for truthfulness and trustiness, though, in respect to memory and confidence of knowledge, of a grade below the guarantees of sound tradition—so that it is not accounted as that sort of tradition received on a single authority, which is undetermined—and both subdivisions must necessarily be clear of separateness and speciousness. All these different views have been expressed.

“The foundation of the statement of certain of the moderns is the principle that a knowledge of fair tradition depends upon a knowledge of the sound and the weak, because it stands midway between the two; their expression ‘almost up to the mark,’ therefore, means that it is almost equal to sound tradition as regards the person who gives it out; and that it ‘may be regarded diversely’ signifies the possibility of its falsity, on account of the doubt which there is in respect to the character of its guarantees.

“The boundary-line between the sound and the fair is marked by the circumstance that, while the conditions of sound tradition are reckoned in for the definition of the fair, yet uprightness must be manifest, and confidence of knowledge perfect, for sound tradition—which is not essential for the fair; and hence arises the necessity of that requisition signified by the words above used: ‘reported, in the same words or equivalently, by another way of descent,’ in order that one tradition may make good the other. Weak tradition, then, is that which is brought out by a reporter widely differing in character from one who brings out sound tradition, and which may be either true or false, or cannot be supposed unconditionally true, as, for example, suppositious tradition. The name of ‘fair’ is given to tradition only on account of the fairness of the reputation of its reporter; and if one should say that fair tradition is that which is sustained, given out by a reporter nearly equal in grade to the reliable authority, or that which a reliable authority lets go loose, being in either case reported also by another way of descent, and free from all separateness and speciousness—that would be the most comprehensive and exact, and the least involved, definition: by the expression ‘sustained’ we mean that of which the support is continuous to its end; and by ‘the reliable authority,’ one who unites uprightness and retentiveness—we say, indefinitely, ‘a reliable authority’ [in the expression: ‘that which a reliable authority lets go loose’], because our meaning, which we shall explain under the head of loosened tradition, is too well known to need specification.

“Fair tradition is legal proof, like the sound, and, so far as that goes, is ranked with the latter: says ‘Ibn ‘as-Ṣalāḥ: ‘There is a lack of strictness in Muḥi ‘as-sunnah’s designation of traditions as fair, in the *Ma-ṣābiḥ*, because among those so called are included both sound and fair and weak.’ But ‘at-Tarmidhī’s expression: ‘a fair and sound tradition’ signifies that it is reported with two supports, of which the one makes it to have the quality of soundness, and the other that of fairness; or else the meaning of ‘fair’ is that recognized in common parlance, namely, something towards which man’s sensitive nature is attracted, and which it esteems.

"The reporting of a fair tradition by some other way of descent may elevate it from the rank of the fair to that of the sound, for its strength lies in both aspects of it, and so the one way of descent may be helped out by the other: we mean by 'elevation' (التَرْقى) that a tradition partakes of the strength of sound tradition, not that it is intrinsically sound. As to weak tradition, inasmuch as the reporter of such is chargeable with either falseness or impiety, it cannot be strengthened by multiplicity of ways of descent, which is true, for example, of the tradition: 'The investigation of science is a revealed requirement:' this tradition, in the words of 'al-Baihaki, is one widely known among men, with a weak support—it is reported, indeed, by many ways of descent, every one of which is weak.

"SECTION THIRD.

"Weak Tradition.

"This is that which does not embrace the conditions of the sound and the fair. It varies in degrees of weakness in proportion as it is remote from the conditions of soundness and fairness. In the opinion of the doctors, a laxity respecting the supports of weak tradition, with the exception of the suppositions, is admissible, to the neglect of any declaration of its weakness, in the case of admonitions, narratives, and the active virtues, but not when the tradition has reference to the attributes of the Supreme God, or to judicial decisions with regard to the lawful and the forbidden. The practice of 'an-Nasâ'i is said to have been to give out tradition on the authority of any one whom men had not agreed to abandon as a guide; 'Abû-Dâwud was accustomed to take whatever offered, to give out weak tradition when he found no other under a particular head, and to ascribe to that a weight superior to the mere judgment of the guarantees; 'ash-Sha'bi,* also, is said to have remarked: 'Whatever these persons tell thee for a tradition, take it up; but cast away from thee what they say on their own judgment,' and another saying of his is the following: 'Opinion is carrion—when need requires, eat it;' of 'ash-Shâfi'i—to whom may God be merciful!—we are told that he said: 'Whatever I declare as a saying of the Prophet . . . , or lay down as a principle, by the expression: "on the authority of the Messenger of God . . . ," at variance with something otherwise said by me, the true saying is that of the Prophet . . . , which I hereby make my declaration, to the refutation of anything so said by me [to the contrary]'—of which there are numerous interpretations, some applying it to all three divisions of tradition, to wit, the sound, the fair, and the weak, and some restricting it to the weak.

"Now to the first kind of tradition pertain the following:

[1.] "The sustained (المُسْنَد), namely, that of which the support is continuous, being at the same time carried back to the Messenger of God. . . .

* 'Ash-Sha'bi died A. H. 96. He reported traditions on the wars of the Prophet. "No man tells me a tradition without my remembering it," was another of his sayings. See *Kitâb Tab.*, iii. 11.

[2.] "The continuous (المتصل), namely, that of which the support is continuous, whether it be carried back to the Prophet ... or stopped.

[3.] "The carried back (المرفوع), or that which is attributed to the Prophet ..., as his in particular, of saying, or action, or confirmation, whether it be continuous or dissevered: so that continuous tradition may be either carried back or not carried back, and tradition which is carried back may be either continuous or not continuous; whereas sustained tradition is both continuous and carried back.

[4.] "Tradition on authority (المعنن), namely, that which is supported by the expression: 'Such a one says on the authority of such a one,' which may be correctly viewed as continuous, in case the two persons can have met, and provided there be no disguising, of which examples are to be found in the *Ṣaḥīḥ* of 'al-Bukhārī as well as in that of Muslim. 'Ibn 'as-Ṣalāḥ says: 'In our time, and within a short period, there has been much use made of the expression "on the authority of," in the act of license; but, when one says: "Such a one says on the authority of a certain guarantee, on the authority of such a one," it is most likely that the tradition is dissevered, and that without being so much as a loosened tradition.'

[5.] "The summarily given (المعلق), namely, that from which one reporter, or more, of the support, has been cut off at the beginning—the term being derived from the closing up of a wall, or the despatch of a writing of divorce, a cutting short of connection being implied in those two actions. There may be a cutting off either [a] at the beginning of the support, in which case the tradition is summarily given, or [b] in the middle, which makes it dissevered, or [c] at the end, whereby it becomes loosened. 'Al-Bukhārī admits many traditions of this species into his *Ṣaḥīḥ*, nor is any summary tradition, contained in that book, out of place, because either the reliable authorities depended upon in the summary statement of it have caused it to be recognized, or else it is mentioned by the author, in some other part of his book, as a continuous tradition.

[6.] "Unique traditions (الأفراد). A tradition may be unique either as regards all reporters, or in a certain respect, as, for example, that the people of Makkah alone report it; unique tradition, therefore, is not weak, unless the term be used to signify that one single reporter gives it out.

[7.] "The involved (المدرج), consisting of the words of some reporter interwoven with a tradition, so that they are believed to form a part of it. It may also happen that two texts, having two supports, are woven together, as in the case of the report of Sa'id Bin 'Abū-Miryam: 'Hate ye not one another, neither be envious one of another, nor turn the back upon one another, nor be rivals one of another,' where the words: 'nor be rivals one of another' are interwoven by 'Ibn 'Abū-Miryam from another text; or else a reporter may lay hold of some text, at the end of a tradition, together with some master's support which belongs to another text, and then report both texts on the authority of that master, with one support, the two supports being reduced to one; or else he may hear a single tradition from a number of persons, who differ in respect

either to its support or its text, and thereupon, by interweaving, make it appear that they all report harmoniously, not mentioning the disagreement—all which it is forbidden to do intentionally.

[8.] “The notorious (المشهور), namely, that which is particularly wide spread among traditionists, because of its being transmitted by many reporters, such as, for example, the tradition that ‘the Messenger of God . . . worshipped God for a month, in prayer at the head of a company;’ or which is well known both among traditionists and others, as, for example, the tradition: ‘Actions are not without intentions;’ or which is known particularly among others than traditionists: says the eminent teacher ‘Aḥmad: ‘That the Prophet said to an inquirer: “It is a duty, though one come mounted upon a horse,”* and: “The day of your slaying for sacrifice is the day on which you are to fast,” are traditions current in the market-place, though, when criticised, they are found to be without foundation.’

[9.] “The unrelated and the rare (الغريب والعزيب). Unrelated tradition is said to be the tradition, for example, of ‘az Zuhri, or of some such individual, being one whose uprightness and retentiveness suffice to secure a place for his tradition in collections. If a certain guarantee stands alone in giving a tradition, it is called unrelated; but if two or three, apart from others, report it, it is called rare; if reported by a number of persons, it is called notorious. Traditions unique as belonging to certain provinces are not unrelated. Unrelated tradition is either sound, like the unique traditions given out in ‘al-Bukhārī’s *Ṣaḥīḥ*, or not sound, the latter being most commonly the case. Again, unrelated tradition is such in respect either to the support or the text, namely, that of which only one person reports the text, or in respect to support and not text, as, for example, any tradition of which the text is recognized on the authority of several of the Companions of the Prophet, in case it is reported, on the authority of some other witness of the Prophet, by one person alone, to which ‘at-Tarmidhī refers in his expression: ‘unrelated by this way of descent.’ There is no such thing as a tradition unrelated in respect to text, without being so in respect to support, except when an [absolutely] unique tradition becomes notorious, so that many persons report it on the authority of him who alone vouches for it—whereby it is made a notorious unrelated tradition: as for the tradition: ‘Actions are only according to intentions,’ the first part of its support has the quality of being unrelated, while the last part of it is notorious.

[10.] “The wrongly told (المصحف), which may be such [a] in respect to the identity of a reporter, as, for example, a tradition of Shu‘bah on the authority of ‘al-‘Auwām Bin Murājim—with *rā’* and *jīm*—which Yahya Bin Ma’in tells wrongly, saying: ‘Muzāḥim’—with *zāy* and *hā’*; or [b] in respect to the identity of a tradition, as, for example, in the case of the saying of the Prophet . . . ‘Whoever fasts in Ramaḍhān, and continues fasting for six days of the month Shawwāl,’ which some persons tell wrongly, using the expression ‘for some days’—*shai’an* for *sittan*.

* i. e., for all, high and low.

[11.] "The chain-wise (المسلسل), namely, that of which the guarantees who make up its support, even back to the Prophet . . . , follow one another, in reporting it, on one and the same footing, whether this be a matter which [a] concerns the reporter himself, for example, the tradition being a saying: 'I heard such a one say: "I heard such a one say,"' and so on to the end, or: 'Such a one informs us, in the name of God, saying: "Such a one informs us, in the name of God,"' and so on to the end; or, the tradition being an action, like that in respect to folding the fingers together;* or, it being both a saying and an action, like the tradition: 'O God, it concerns me that I owe thee remembrance, and gratitude, and fair service,' which, as reported by 'Abû-Dâwud, 'Ahmad and 'an-Nasâ'i, runs thus, in the words of the reporter: 'The Messenger of God . . . took me by the hand, and said: "Truly I love thee; so then do thou say: 'O God, it concerns me, etc.'"; or, the tradition being dependent upon a qualification, like the jurists' tradition, told by jurist from jurist: 'Two persons who have bargained together with reference to a sale, are at liberty in regard to it so long as they have not parted from each other;† or whether it be a matter which [b] concerns the report, as in the case of a tradition which is chain-wise by virtue of coincidence in name, or surname, or genealogy, or national appellation, between reporters and their predecessors: says the eminent teacher 'an-Nawawî: 'I also report three traditions which are chain-wise through natives of Damascus.'

"Investigation of the state of a tradition, in order to ascertain whether its reporter stands alone with it or not, and whether it is recognized or not, is called criticism (الاعتبار).

"To the second kind of tradition, distinguished as the weak, pertain the following:

[1.] "The stopped (الموقوف), namely, in general, whatever is reported from a witness of the Prophet, being a tradition either of saying or action, whether continuous or dis severed. It is not legal proof, according to the soundest view. The term is also used in a restricted sense, with reference to others than a witness of the Prophet, as, for example, in the remark: 'It is stopped by Mu'ammâr at Hammâm,' and in the following: 'It is stopped by Mâlik at Nâfi.' A declaration by a witness of the Prophet in the words: 'We were accustomed to do so and so in the time of the Prophet . . . ' constitutes a tradition carried back, because the action, obviously, must have been noticed by the Prophet, and have received his confirmation; equally carried back, to all intents, is the tradition: 'His Companions were wont to knock upon his door with their nails.' Qur'anic exposition by a witness of the Prophet is stopped tradition; but any tradition of a witness which is of the nature of a reason for a particular revelation, as, for example, the saying of Jâbir:

* One of the chapters of the Book of Prayer in 'al-Bukhârî's *Ṣaḥîḥ* is entitled باب تشبيك الأصابع في المسجد وغيره, i. e. *Chapter on Folding the Fingers together in the Mosque and elsewhere*. See MS., fol. 22, rect.

† This tradition makes the forty-third chapter of the Book of Sales in 'al-Bukhârî's *Ṣaḥîḥ*. See MS., fol. 86, rect.

'The Jews were wont to say so and so, whereupon the Glorious and Supreme God made a revelation so and so,' or the like, is carried back.

[2.] "The mutilated (المقطوع), which is whatever has come down from followers of the Prophet in the second degree, of their sayings and doings, being stopped at them. It is not legal proof.

[3.] "The loosened (الموسل), which consists in the saying by a follower of the Prophet in the second degree: 'The Messenger of God . . . said so and so' (or, 'did so and so'). This, according to both practice and theory in jurisprudence, is recognized tradition, while at the same time there is some difference of opinion with regard to it, and 'ash-Shâfi'i makes it the subject of a distinction which is stated in the '*Uṣūl 'al-Fikḥ*.

[4.] "The dis severed (المنقطع), namely, that of which the support is, anywise, not continuous, be it that a reporter is passed over either at the beginning of the support, or in the middle, or at the end of it; only that the term is commonly employed with reference to reporting on the authority of a witness of the Prophet, by one of a later age than a follower in the second degree, as, for example: 'Says Mālik, on the authority of 'Umar.'

[5.] "The straitened (المعضل)—the participle being pronounced with *fath* on the *dhād*—namely, that from the support of which two or more reporters have dropped out, as, for example, Mālik's saying: 'Says the Messenger of God . . .,' and 'ash-Shâfi'i's saying: 'Says 'Ibn 'Umar so and so.'

[6.] "The separate and the undetermined (الشاذ والمنكر). Says 'ash-Shâfi'i—to whom may God be merciful!—'Separate tradition is that which a reliable authority reports at variance with common report.' In the words of 'Ibn 'aṣ-Ṣalāḥ: 'There are several sorts of separate tradition: that from which varies some reporter who has better memory and more retentiveness than its single reporter, is rejected separate tradition; if no one of better memory differs from the single reporter, and the latter is upright and retentive, the tradition is sound; if he who reports the separate tradition is not retentive, yet not far from the rank of a retentive reporter, it is fair; if its reporter is far from being retentive, it is undetermined.' The discrimination of the words: 'some reporter who has better memory and more retentiveness' denotes that a tradition differed from is not rejected when equal as respects the grade of its reporter to that which differs from it. What undetermined tradition is, may be seen from the classification just quoted.

[7.] "The specious (المعلل), namely, that involving certain hidden, subtle assumptions, to its injury, which are evidently unauthorized. Such assumptions are discovered by the circumstance that a tradition has only one reporter, or is differed from, in connection with certain other things by which an intelligent person is put upon his guard against either a loosening in tradition which is [apparently] unbroken, or a stoppage in that which is [seemingly] carried back to the Prophet, or a confounding of one tradition with another, or an error on the part of some person deficient in accuracy—so that he is constrained not to think the tradition to be what it seems, and judges accordingly, or is embarrassed and

made undecided, inasmuch as all the circumstances referred to hinder the pronouncing of a tradition to be sound. The tradition of Ya'la Bin 'Ubad, on the authority of 'ath-Thauri, on the authority of 'Amrū Bin Dinār, on the authority of 'Ibn 'Umar, on the authority of the Prophet... 'The seller and buyer are at liberty,' is supported continuously by the authority of an upright and retentive reporter, and the text is sound, while at the same time it is a specious tradition: for 'Amrū Bin Dinār has been put in the place of his brother 'Abdallah Bin Dinār—it is thus that the eminent teachers among the followers of 'ath-Thauri report it from him—so that Ya'la has fallen into an error. The term 'pretence' (العلّة) is, indeed, applied, in the general sense [of something unreliable], to falseness, carelessness, defect of memory, and the like; and some persons even use it to signify what it has no applicability to, and is not injurious to the soundness of a tradition, as, for example, the loosening of some tradition which virtually reaches to the Prophet by the report of a retentive, reliable authority, so that they go so far as to say: 'one department of sound tradition is the specious sound,' just as another says: 'one department of sound tradition is the separate sound,' including under this latter appellation the tradition of Ya'la Bin 'Ubad: 'The seller and buyer are at liberty.'

[8.] "The disguised (المُدلس), of which the defect lies hidden, either [a] in the making up of its support, namely, that one reports on the authority of a person whom he had met, or whose contemporary he was, without having received instruction in tradition from him, in such a way as to lead to the supposition that he was instructed by him (for he ought not to say: 'Such a one tells us for a tradition,' but, instead of this: 'Such a one says,' or 'Such a one is responsible for the following,' or the like); and often it is not his master whom the disguiser drops out, but some weak guarantee, or one of immature age [farther on in the chain of connection], thereby giving a fair appearance to the tradition, as did, for example, 'al-'A'mash, 'ath-Thauri, and others—both which ways of reporting offend very much the sense of propriety, and are condemned by most of the doctors: there is, however, a difference of opinion with regard to the reception of a disguised report of tradition; and it is most correct to draw a distinction, that which is reported in language capable of being understood not to express an actual hearing of it being judged of in the same manner as tradition which is loosened, or of that sort,* while that which is reported in language clearly expressive of continuousness, as, for example: 'I have heard,' or 'Such a one informs us,' or 'Such a one tells us for a tradition,' or the like, is used as legal proof; or [b] in the designation of actual masters, namely, that one reports, on the authority of some master, a tradition which he did indeed hear from him, but gives him a name, or a surname, or a genealogy, or an appellative, by which he is not known, in order that he may not be recognized: to do this is a very light matter, and yet such a proceeding renders worthless whatever is reported on the authority of the person so disguised, causing difficulty, as it does, in the way of knowing his circumstances, and is more or less displeasing according to the mo-

* viz., by the character of the reporter.

tive which impels to it, be this either that reports on the authority of the disguised person abound (for it is not agreeable to multiply traditions from a single individual, in one and the same form), or that one is impelled to the disguise by the fact that his master, whose designation he alters, was not a reliable authority, or was younger than himself, or by some such consideration.

[9.] "The unstable (الْمُضْطَرِب), namely, that of which the report varies, without any preponderance in authority of one report over another, such as that the reporter of one had better memory, or more followers in respect to reporting tradition on his authority, than another, leading to a decision in favor of that which has the greater weight: in case a decision between differing reports is practicable, the tradition is not unstable; but instability arises where there is no preponderance.

[10.] "The reversed (الْمَقْلُوب), namely, for example, a tradition, notorious on the authority of Sâlim, which is put down as authorized by Nâfi', in order that it may, for one's pleasure, become an unrelated tradition. The tradition about 'al-Bukhârî, when he came to Baghdâd, and the masters put him to trial by reversing supports, is well-known.*

[11.] "The suppositious (الْمَوْضُوع), namely, hearsay (الْخَبَر), whether it must be regarded as true, having been shown by eminent teachers to be correct, or whether it must be pronounced false, such teachers having shown it to be fictitious, or whether it be doubtful, on account of the possibility of either truth or falsehood in the case, like other rumors. Suppositious tradition must not be reported by one who is aware of its character, let it signify what it may, unless accompanied with a declaration of its suppositiousness. It may be known either by confession on the part of him who made it up, or by the want of sense in its phraseology, or by the discovery of some such error in it as that which Thâbit 'Ibn Mûsa 'az-Zâhid fell into respecting the tradition: 'Whoever prays much at night has a fair countenance by day:' a certain master, it is said, was giving out tradition in the midst of an assembly of people, when a man of fair countenance entered; whereupon the master said, on repeating his tradition: 'Whoever prays much, etc.,' which led Thâbit to think that these words were a part of the tradition, and he reported accordingly. Suppositious tradition may originate with several sorts of persons, most of whom make it up at some risk, like 'az-Zâhid, and therefore blameably. Entire traditions of a suppositious character were made up by the Zanâdikah,† whose bad wares, and the disgrace of whose conduct, have been in later times successfully exposed by men skilled in the science, and brought to nought—to God be the praise! The Karrâmiyah,‡ and the 'Innovating Sect,' considered it lawful to make up tradition with regard to religious contemplation and the monastic life. This species of tradition is referred to in a report on the authority of 'Abû-'Uṣmah Nûḥ 'Ibn Miryam, namely, that he was asked: 'How is it that thou hast traditions on the authority of 'Ikrimah, on the authority of 'Ibn 'Abbâs, respecting the virtues of the Ḳurân, chapter by

* See *Zeitschrift d. D. M. Gesellschaft*, iv. 6.

† A sect of dualists.

‡ A sect of anthropomorphists.

chapter?' to which he replied: 'I saw that men were diverted from the *Kurân*, and busied themselves with the *Fikḥ* of 'Abû-Hanîfah, and the *Maghâzi* of Muḥammad Bin 'Ishâk, and so I made up these traditions as a substitute: now commentators on the *Kurân*, not prevented by the grace of God, have committed the error of bringing forward such traditions in their commentaries; and among others which they cite is the following, that the Prophet . . . when he had read the words: "and Manâh the third, the other,"* added: "As for those tender girls, there is no hope of their intercession," which we have enlarged upon, by way of refuting it, under the chapter headed "It is worship of God to read the *Kurân*:" accordingly, whatever they who treat of the principles of Islâm allege as having been said by the Prophet, in case I am referred to as authority for any tradition, confront it with the Book of God, and, if it agrees therewith, accept it; otherwise, reject it.' 'Al-Khaṭṭâbî says: 'The Zanâdîkah made up tradition, notwithstanding the discountenance of that saying of the Prophet . . . "The Book, and that which is equivalent thereto" (or, as it is also reported, "and the like of it together with it"), was brought to me by divine inspiration.'" Ibn 'aj-Jauzî† composed volumes relative to suppositions traditions, wherein, as Ibn 'as-Ṣalâḥ says, he brings forward many simply weak traditions, not proved to have been made up, for which the proper place would be among weak traditions. There is also a work by the master 'al-Ḥasan Bin Muḥammad 'as-Saghghânî, entitled *The Choice Pearl on the Detection of Error* (الدر الملتقط في تبين الغلط).‡

On comparing these definitions given of the several kinds and species of tradition by 'Abd 'al-Ḥakḥ and 'aj-Jurjânî, we find no radical disagreement between the two writers, notwithstanding the four centuries and a half which separated them from each other, but only some differences of form which seem not to require any comment. We may, therefore, proceed at once to another extract, which will be from Muslim's introduction to his *Ṣaḥîḥ*. We have not met with any classification of traditions by this author; but in the following passage he throws some additional light upon the received system of tradition, by a discussion of what constitutes soundness of report, arguing against a certain condition which some held to be essential to it. It may be well to remind the reader that Muslim lived about five centuries and a half before the earliest of the authorities last quoted from.§

* See Kur., liii. 20.

† Died A. H. 597.

‡ See *Hâjî Khalf. Lex.*, iii. 191.

§ This passage is quoted from pp. 20-27.

باب ما تصحّ به رواية الرواة بعضهم عن بعض
والتنبيه على من غلط في ذلك

وقد تكلم بعض منتحلي الحديث من اهل عصرنا في تصحيح الاسانيد وسقيمها بقول لو اضربنا عن حكايته وذكر فساد صفحا لكان رأيا متبينا ومذهبا صحيحا ان الاعراض عن القول المطرّح اخرى لامنته واحمال ذكر قائله واجدر ان لا يكون ذلك تنبيها للجهاال عليه غير اننا لما تخوفنا من شرور العواقب واغترار الجهلة بمحدثات الامور واسراعهم الى اعتقاد خطاء المخطئين والاقوال الساقطة عند العلماء رأينا انكشف عن فساد قوله وردّ مقالته بقدر ما يليق بها من الردّ اجرى عن الانام واحمد للعاقبة ان شاء الله عزّ وجلّ وزعم الثغالب الذي افتتحنا اكللام على الحكاية عن قوله والاخبار عن سوء رويته ان كل اسناد لحديث فيه فلان عن فلان وقد احاط العلم بانهما قد كانا في عصر واحد وجائز ان يكون الحديث الذي روى الراوى عن روى عنه قد سمعه منه وشافه به غير انه لا يعلم له منه سمعا ولم يجد في شئ من الروايات انهما التقيا قطّ او تشافها بحديث ان الحاجة لا تقوم عنده بكل خبر جاء هذا المجبى حتى يكون عنده العلم بانهما قد اجتمعا من دهرهما مرة فصاعد او تشافها بالحديث بينهما او يرد خبر فيه بيان اجتماعهما او تلاقيهما مرة من دهرهما فما فوقها فان لم يكن عنده علم ذلك ولم يأت رواية تخبر ان هذا الراوى عن صاحبه قد لقبه مرة وسمع منه شيئا لم يكن في نقله الخبر عن روى عنه علم ذلك والامر كما وصفنا حجة وكان الخبر عنده موقوفا حتى يرد عليه سماعه منه لشئ من الحديث قلّ او كثر في رواية مثل ما ورد وهذا القول يرحمك الله في الطعن في الاسانيد قول مخترع مستحدث غير مسبوق صاحبه اليه ولا مساعد له من اهل العلم عليه وذلك ان القول الشائع المتفق عليه بين اهل العلم بالاخبار والروايات قديما وحديثا ان كل رجل ثقة روى عن مثله حديثا وجائز مكن له لقائه والسماع منه لكونهما جميعا كانا في عصر واحد وان لم يأت في خبر قطّ انهما اجتمعا ولا تشافها بكلام فالرواية ثابتة والحجة بها لازمة الا ان يكون هناك دلالة بيّنة ان هذا الراوى لم يلق من روى عنه او لم يسمع منه شيئا

فاما والامر مبهم على الامكان الذى فسرنا فالرواية على السماع ابدا حتى تكون الدلالة التى بيننا فيقال لمخترع هذا القول الذى وصفنا مقالته او للذائب عنه قد اعطيت فى جملة قولك ان خبر الواحد الثقة عن الواحد الثقة حجة يلزم به العمل ثم ادخلت فيه الشرط بعد فقلت حتى يعلم انهما قد كانا التقيا مرة فصاعد او سمع منه شيئا فهل تجد هذا الشرط الذى اشترطته عن احد يلزم قوله والا فهلم دليل على ما زعمت فان ادعى قول احد من علماء السلف بما زعم من ادخال الشريطة فى تنزيه الخبر طولب به ولن يجد هو ولا غيره الى ايجاده سبيلا وان هو ادعى فيما زعم دليل يحتاج به قيل له وما ذاك الدليل فان قال قلته لاني وجدت رواية الاخبار قديما وحديثا يروى احدهم عن الآخر الحديث ولما يعاينه ولا سمع منه شيئا قط فلما رأيتهم استجازوا رواية الحديث بينهم هكذا على الارسال من غير سماع والمرسل من الروايات فى اصل قولنا وقول اهل العلم بالاخبار ليس بحاجة احتجت لما وصفت من العلة الى البحث عن سماع الراوى كل خبر عن راويه فاذا انا هجمت على سماعه منه لادنى شئ ثبت عندى بذلك جميع ما يروى عنه بعد فان عذب على معرفة ذلك اوقفت الخبر ولم يكن عندى موضع حجة لامكان الارسال فيه فيقال له فان كانت العلة فى تضعيفك الخبر وترك الاحتجاج به امكان الارسال فيه لزمك ان لا تثبت اسنادا معنعنا حتى ترى فيه السماع من اوله الى آخره وذلك ان الحديث الوارد علينا باسناد هشام بن عروة عن ابيه عن عائشة رضى الله عنها فبيقين نعلم ان هشاما قد سمع من ابيه وان اياه قد سمع من عائشة رضى الله عنها كما نعلم ان عائشة قد سمعت من النبى صلى الله عليه وسلم وقد يجوز اذا لم يقل هشام فى رواية يرويه عن ابيه سمعت او اخبرنى ان يكون بينه وبين ابيه فى تلك الرواية انسان اخر اخبره بها عن ابيه ولم يسمعها هو من ابيه لما احب ان يرويها مرسلا ولا يسندها الى من سمعها منه وكما يمكن ذلك فى هشام عن ابيه فهو ايضا ممكن فى ابيه عن عائشة رضى الله عنها وكذلك كل اسناد لحديث ليس فيه ذكر سماع بعضهم من بعض وان كان قد عرف فى الجملة ان كل واحد منهم قد سمع من صاحبه سماعا كثيرا فحاجز لكل واحد

منهم أن ينزل في بعض الرواية فيسمع من غيره عنه بعض احاديثه ثم يرسله عنه احيانا ولا يسمى من سمع منه وينشط احيانا فيسمى الرجل الذي حمل عنه الحديث ويترك الارسال وما قلنا من هذا موجود في الحديث مستفيض من فعل ثقات الحديثين وأئمة اهل العلم وسنذكر من رواياتهم على الجهة التي ذكرنا عددا يستدل بها على أكثر منها أن شاء الله تعالى فمن ذلك أن ايوب السخيتاني وابن المبارك ووكيعا وابن نمير وجماعة غيرهم روى عن هشام ابن عروة عن ابيه عن عائشة رضى الله عنها كنت اطيّب رسول الله صلى الله عليه وسلم لحنة ولحرمه باطيب ما اجد فروى هذه الرواية بعينها الليث ابن سعد وداود الطمار وحديد بن الاسود ووهيب بن خالد وابو اسامة عن هشام قال اخبرني عثمان بن عروة عن عروة عن عائشة رضى الله عنها عن النبي صلى الله عليه وسلم وروى هشام عن ابيه عن عائشة رضى الله عنها كان النبي صلى الله عليه وسلم اذا اعتكف يديني رأسه فارجله وانا حايط فرواها بعينها مالك بن انس عن الزهري عن عروة عن عمرة عن عائشة رضى الله عنها عن النبي صلى الله عليه وسلم وروى الزهري وصالح ابن ابي حسان عن ابي سلمة عن عائشة رضى الله عنها كان النبي صلى الله عليه وسلم يقبل وهو صائم فقال يحيى بن ابي كثير في هذا الخبر في القبلية اخبرني ابو سلمة بن عبد الرحمن أن عمر ابن عبد العزيز اخبره أن عروة اخبره أن عائشة رضى الله عنها اخبرته أن النبي صلى الله عليه وسلم كان يقبلها وهو صائم وروى ابن عيينة وغيره عن عمرو بن دينار عن جابر رضى الله عنه قال اطعمنا رسول الله صلى الله عليه وسلم لحوم الخيل ونهانا عن لحوم الحمير الاهلية فرواه حماد بن زيد عن عمرو وعن محمد بن علي عن جابر رضى الله عنه عن النبي صلى الله عليه وسلم وهذا النحو في الروايات كثير يكثر تعداده وفيما ذكرنا منها كفاية لذوى الفهم فاذا كانت العلّة عند من وصفنا قوله قبل في فساد الحديث وتوهينه اذا لم يعلم أن الراوى قد سمع من روى عنه شيئا لمكان الارسال فيه لزمه ترك الاحتجاج في قياد قوله برواية من يعلم أنه قد سمع من قد روى عنه ألا في نفس الخبر الذي فيه ذكر السماع لما بيّنا من قبل عن الأئمة الذين نقلوا الاخبار أنه

كانت لهم تارات يرسلون فيها الحديث ارسالا ولا يذكرون من سمعوه منه وتارات ينشطون فيها فيسندون الخبر على هيئة ما سمعوا فيخبرون بالنزول فيه ان نذلوا وبالصعود ان صعودوا كما شرحنا ذلك عنهم وما علمنا احدا من ائمة السلف من يستعمل الاخبار وينفق حجة الاسانيد وسقمها مثل ايوب السخيتياني وابن عون ومالك بن انس وشعبة بن الحجاج وجعي بن سعيد القطان وعبد الرحمن ابن مهدي ومن بعدهم من اهل الحديث فتنشوا عن موضع السماع في الاسانيد كما ادعاه الذي وصفنا قوله من قبل وانما كان تفقد من تفقد منهم سماع رواية الحديث من روى عنهم اذا كان الراوى من عرف بالتدليس في الحديث وشهر به فحينئذ يجثون عن سماعه في روايته ويتفقدون ذلك منه كي تنزاح عنهم علة التدليس فاما ابتغاء ذلك من غير مدلس على الوجه الذي زعم من حكينا قوله فاما سمعنا ذلك من سمينا ولم تسم من الائمة فمن ذلك ان عبد الله بن يزيد الانصارى وقد رأى النبي صلى الله عليه وسلم قد روى عن حذيفة وعن ابي مسعود الانصارى وعن كل واحد منهما حديثا يسنده الى النبي صلى الله عليه وسلم وليس في روايته عنهما ذكر السماع منهما ولا حفظنا في شئ من الروايات ان عبد الله ابن يزيد شافه حذيفة وابا مسعود رضى الله عنهما حديثا اقط ولا وجدنا ذكر رواية اياهما في رواية يعينها ولم يسمع عن احد من اهل العلم من مضى ولا من ادركنا انه طعن في هذين الخبرين اللذين رواهما عبد الله ابن يزيد عن حذيفة وابي مسعود بضعف فيهما بل هما وما اشبههما عند من لاينا من اهل العلم بالحديث من صحاح الاسانيد وقويها يرون استعمال ما نقل بها والاحتجاج بما اتت من سنن واثار وهي في زعم من حكينا قوله من قبل واهية مهمة حتى نصيب سماع الراوى عن روى ولو ذهبنا نعد الاخبار الصحاح عند اهل العلم من يهن بزعم هذا القائل وخصيها لعجزنا عن تقصى ذكرها واحصايتها كلها ولكننا احببنا ان ننصب منها عددا يكون سمته من سكننا عنه منها وهذا ابو عثمان النهدي وابو رافع الصائغ وهما من ادرك الجاهلية وهما اصحاب رسول الله صلى الله عليه وسلم من البدرين هلم جرا ونقلنا عنهم الاخبار حتى نزل الى مثل

أبى هريرة وابن عمر وذويهما قد أسند كل واحد منهما عن أبى بن كعب رضى الله عنه عن النبى صلى الله عليه وسلم حديثاً ولم يسمع فى رواية بعينها أنهما عابئاً أبياً أو سمعا منه شيئاً وأسند أبو عمرو الشيبانى وهو من أدرك الجاهلية وكان فى زمن النبى صلى الله عليه وسلم رجلاً وأبو معمر عبد الله بن سناخبرة كل واحد منهما عن أبى مسعود الانصارى عن النبى صلى الله عليه وسلم خبرين وأسند عبيد بن عمير عن أم سلمة زوج النبى صلى الله عليه وسلم عن النبى صلى الله عليه وسلم حديثاً وعبيد ولد فى زمن النبى صلى الله عليه وسلم وأسند قيس بن أبى حازم وقد أدرك زمن النبى صلى الله عليه وسلم عن أبى مسعود الانصارى عن النبى صلى الله عليه وسلم ثلاثة أخبار وأسند عبد الرحمن بن أبى لبلبى وقد حفظ عن عمر بن الخطاب وكتب عليا رضى الله عنهما عن أنس بن مالك عن النبى صلى الله عليه وسلم حديثاً وأسند ربعى بن حراش عن عمران بن حصين عن النبى صلى الله عليه وسلم حديثين وعن أبى بكرة عن النبى صلى الله عليه وسلم حديثاً وقد سمع ربعى من على بن أبى طالب رضى الله عنه وروى عنه وأسند نافع ابن جبير بن مطعم عن أبى شريح الخزاعى عن النبى صلى الله عليه وسلم حديثاً وأسند النعمان بن أبى عبيد عن أبى سعيد الخدرى رضى الله عنه ثلاثة أحاديث عن النبى صلى الله عليه وسلم وأسند عطاء ابن يزيد الدمشقى عن نعيم الدارى عن النبى صلى الله عليه وسلم حديثاً وأسند سليمان بن يسار عن رافع ابن خديج عن النبى صلى الله عليه وسلم حديثاً وأسند حميد بن عبد الرحمن الحميرى عن أبى هريرة عن النبى صلى الله عليه وسلم أحاديث فكل هؤلاء التابعين الذين نصبنا روايتهم عن الصحابة الذين سميناهم لم يحفظ عنهم سماع علمناه منهم فى رواية بعينها ولا أنهم لقوا فى نفس خبر بعينه ولا أسانيد عند ذوى المعرفة بالأخبار والروايات من صحاح الاسانيد لا نعلمهم وهنوا منها شيئاً قط ولا التمسوا فيها سماع بعضهم من بعض إذا السماع لكل واحد منهم ممكن من صاحبه غير مستنكر لكونهم جميعاً كانوا فى العصر الذى اتفقوا فيه وكان هذا القول الذى أحدثه القائل الذى حكيناه فى توهين

المحدث بالعلّة التي وصف أقلّ من أن يعرّج عليه ويثار ذكره إذ كان قولاً محدثاً وكلاماً خلفاً لم يقله أحد من أهل العلم سلف ويستنكره من بعدهم خلف فلا حاجة بنا في ردّه باكثر مما شرحنا إذ كان قدر المقالة وثأبها القدر الذي وصفناه والله المستعان على دفع ما خالف مذهب العلماء وعليه التكلان

“ Chapter on what constitutes Soundness in the Report of one Reporter on the Authority of Another, with Warning against such as have erred on the subject.

“One of our contemporaries, professing a knowledge of tradition, has argued respecting what constitutes sound and unsound reports, in language which it would be well judged, and perfectly reasonable, to avoid speaking of, and the viciousness of which might well be left unnoticed, since to disregard the language thus obtruded upon us would be another mode of getting rid of it, and of obscuring the remembrance of its author, beside that it were more suitable not to warn the ignorant against what they know nothing of, by calling attention to it. Yet, because we fear bad consequences, in the end, and that the ignorant may be deceived by certain novel injunctions, and may be induced to put confidence in the false views of errorists, and in sayings not maintained among the doctors, we have thought fit to expose the viciousness of our contemporary's language, and to refute his notion by a sufficiency of argument against it. This I propose to do, with no reliance upon man. Praise be to God for my success, if He, the Great and Glorious, wills it.

“The person whose language we design to speak of, and whose inconsiderateness we intend to set forth in the remarks which we have begun, imagines that, in the case of every support of a tradition in which occurs the expression ‘... such a one, on the authority of such a one,’ the two are known to have been of one and the same generation; whereas it is admissible that a tradition reported on the authority of any one was heard by the reporter from him, and was uttered to the reporter by him, though it be not known for certain that the one received tradition orally from the other, and though we find it not stated, in any report whatever, that the two ever met, or spoke tradition one to the other. In his opinion, no traditional statement (خبر) which has come down in the form referred to avails for the establishment of law, until one absolutely knows that the two reporters were together once or oftener in their life time, or communicated tradition orally one to the other, or until one gets hold of some traditional statement which distinctly recognizes that the two were together, or met, once, at least, in their life-time; so that, if one possesses no positive knowledge of the fact, and no report reaches him which implies that he who thus reports ‘on the authority of’ his alleged master did actually once meet him, and hear some tradition from him, the statement, as transmitted by such reporter, wants that authority in its favor which is constituted by a person, reported from, of whom such knowledge exists: whereas a tradition of the sort here described is

legal proof. Moreover, in his opinion, a traditional statement in the form referred to is stopped (موقوف), until, by some report which is like to that in question, one learns of the reporter's having heard more or less of tradition from him on whose authority he reports.

"Now, this language—may God mercifully preserve thee from defaming the supports of tradition!—is strange, innovating, without ground in the views of any earlier author, and not favored by any other traditionist: that is to say, the language universally accepted and current among those conversant with traditional statements and reports, both in ancient and modern times, is this, that every supporter of tradition, being a reliable authority, reports on the authority of his like, and that his having met the latter, and having received oral instruction in tradition from him, consequently upon the contemporaneousness of the two, is a thing to be admitted, which may or may not have been a fact, although one never gets hold of a traditional statement that the two were at any time together, or ever made any oral communication one to the other. A report is, therefore, established, and the legal proof which it involves is binding, unless it be clearly shown that the reporter, in a particular case of report 'on the authority of' another, did not meet him whose authority he alleges, or did not receive any oral instruction in tradition from him; so that, however uncertain the fact may be, on account of that possibility either way which we have set forth, yet the report forever rests on the basis of oral communication, until one has the demonstration to the contrary just spoken of.

"We say, then, in reply to him who has set on foot this talk of which we have presented the substance, or rather to put a stop to it: in all that thou sayest, thou grantest that the traditional statement of one reporter who is reliable, 'on the authority of' a reliable reporter, constitutes legal proof, and obligates conduct; and then thou bringest in a condition, and sayest 'so long as it is known that the two had met once or oftener, or that the one had received some oral instruction in tradition from the other;' but how dost thou ascertain this that thou conditionest to be a fact, on the authority of one whose word is binding? and if such ascertainment is wanting, what becomes of all evidence in favor of the notion thou hast taken up? Should he pretend that even a single one of the primitive doctors expressed himself in favor of his notion as to making a certain condition essential to the confirmation of that form of traditional statement which is in question, most certainly neither he nor any one else will be able to produce such an expression. But if he pretends that there is any argumentative proof of the correctness of his opinion, we reply to him by inquiring what that proof is. Should he say: 'I adopt this language because I have found reporters of traditional statements, both ancient and modern, reporting tradition one from another, in spite of the fact that the reporter had not seen him on whose authority he reports, and had not heard any tradition from him. For, after I saw that reporters allowed themselves to report tradition in such a loose manner (على الأرسال), without any oral communication—loose report, according to fundamental principles which we maintain in common with all who are conversant with traditional statements, not being legal proof—I felt it to be necessary, for the reason indicated, to investigate re-

specting the fact of a reporter's having heard whatever traditional statement he gives 'on the authority of' another. So, now, having ascertained that the former did receive the least oral instruction in tradition from the latter, I become satisfied of the validity of all that he reports on the latter's authority; but, if the knowledge of that fact fails me, I regard his statement as stopped (أوقفت الخبر), and the possibility of its being a loose report is, in my opinion, a reason for rejecting it as a vehicle of legal proof"—should he say this, we reply as follows:

"If thou regardest a traditional statement as weak, and dost renounce making out legal proof by means of it, on account of the possibility of looseness in it, thou art necessitated not to consider a support 'on authority' (استناد معنعن) as stable until thou seest that oral communication extends from the beginning to the end of it. That is to say, in the case of a tradition which comes to us with the support of '... Hishâm Bin 'Urwah, on the authority of his father, on the authority of 'Ā'ishah'—to whom may God be gracious!—we are assured that Hishâm heard tradition from his father, and that his father heard from 'Ā'ishah—to whom may God be gracious!—as we are assured that 'Ā'ishah heard tradition from the Prophet...; and yet, since Hishâm does not say, in any report which he gives on his father's authority: 'I heard...', or '... told me,' it is possible that, in the report just referred to as an example, there belongs between him and his father some other guarantee, by whom he was told it on his father's authority, and that he himself did not hear it from his father (he having chosen to give the report loosely, without referring it to him from whom he heard it); and, as that possibility exists in respect to Hishâm's reporting 'on the authority of' his father, so again it exists in respect to his father's reporting 'on the authority' of 'Ā'ishah—to whom may God be gracious! So must it be, also, with every support to a tradition in which there is no mention made of the reporters having heard it one from another; and, even if it be known, in general, that each one received much oral instruction in tradition from the person whose authority he alleges, still it may be true of each that, in some of his reporting, he even narrates on the ascending grade [by مبعث] without other hearing of the particular tradition than, on the authority of him whom he names, from another; and moreover it may be that he sometimes gave out tradition loosely, 'on the authority of' some individual mentioned, without naming him from whom he really heard it, and sometimes, to avoid looseness, was careful to name the guarantee from whom he actually took it up. Indeed, what we have here suggested is a fact as regards tradition, and has been notoriously practised by reliable traditionists and eminent teachers of the science. We will mention a number of instances of their reporting in the mode referred to—if it be the will of the Supreme God—to serve as examples. One of these is a report of 'as-Sikhtiyânî,* 'Ibn 'al-Mubâarak,†

* A traditionist of the city of Jurjân, near the southern end of the Caspian Sea who died A. H. 305. See *Kitâb Tab.*, x. 104.

† One of the most critical traditionists of his time: he died A. H. 181. See *Kitâb Tab.*, vi. 30.

Wakī', Ibn Namīr,* and several others, on the authority of Hishām Ibn 'Urwah, 'on the authority of' his father, on the authority of 'Ā'ishah—to whom may God be gracious!—namely: 'I was in the habit of perfuming the Messenger of God . . . as well on common as on sacred days, with the most fragrant perfume I could find,' a report which is identically given out by 'al-Laith Ibn Sa'd,† Dā'ūd 'al-'Attār, Humaid Bin 'al-'Aswad, Wuhaib Bin Khālid, and 'Abū-'Usāmah,‡ on the authority of Hishām, as having said that he was told it by 'Uthmān Bin 'Urwah, on the authority of 'Urwah, on the authority of 'Ā'ishah—to whom may God be gracious!—on the authority of the Prophet . . . Another report by Hishām, 'on the authority of' his father, on the authority of 'Ā'ishah—to whom may God be gracious!—is as follows: 'The Prophet . . . in the act of devotion was wont to lean his head towards me, for me to comb it, while I was in my monthly state,' which Mālik Bin 'Anas reports, identically, on the authority of 'az-Zuhri, on the authority of 'Urwah, on the authority of 'Amrah, on the authority of 'Ā'ishah—to whom may God be gracious!—on the authority of the Prophet . . . Again, it is reported by 'az-Zuhri and Ṣāliḥ Ibn 'Abū-Hassān, on the authority of 'Abū-Salamah, 'on the authority of' 'Ā'ishah . . . that 'the Prophet . . . was accustomed to kiss while performing fast,' a traditional statement which Yahya Bin 'Abū-Kathir§ gives on the subject of kissing, as follows: 'Abū-Salamah Bin 'Abd 'ar-Rahmān told me, that he was told by 'Umar Ibn 'Abd 'al-'Aziz, that 'Urwah told him, that he was told by 'Ā'ishah . . . that the Prophet . . . was wont to kiss her while performing fast.' Again, it is reported by Ibn 'Uyainah|| and others, 'on the authority of' 'Amrū Bin Dinār, on the authority of Jābir—to whom may God be gracious!—saying: 'The Prophet . . . gave us horseflesh for food, and forbade us to eat the flesh of tame asses,' which Hammād Bin Zaid¶ reports on the authority of 'Amrū and of Muhammad Bin 'Alī, on the authority of Jābir . . . on the authority of the Prophet . . . There are many other such reports, which it would take long to enumerate; those here mentioned are sufficient for the intelligent. Now, inasmuch as he whose language we have previously set forth, to the effect that a tradition is corrupt and weak in case it be not known for certain that the reporter heard any tradition from him on whose authority he reports, pretends that, on account of the possibility of looseness in a tradition, one is bound to make no use for legal argumentation of the report of a person of whom we are assured that he heard tradition from him on whose authority he reports, unless this assurance is conveyed in some traditional statement which itself expresses the fact of oral communication by one to the other—it appears from what we have shown of the practice of eminent teachers who have handed down traditional statements, that they sometimes give out a tradition loosely, without mentioning from whom they heard it, and

* Of Kūfah. 'Al-Bukhārī, Muslim, 'Ibn Dāwūd, 'Ibn Mājāh and others, are said to have received traditions on his authority. He died A. H. 234. See *Kitāb Tab.*, vii. 26.

† A teacher of 'Ibn 'al-Mubārak in tradition, whose home was Egypt. He died A. H. 175. See *Kitāb Tab.*, v. 52.

‡ Of Kūfah: he died A. H. 201. See *Kitāb Tab.*, vi. 71.

§ Died A. H. 129. See *Kitāb Tab.*, iv. 20.

|| Of Kūfah, a very exact teacher of tradition, who died A. H. 193. See *Kitāb Tab.*, vi. 19.

¶ A traditionist of Baṣrah, who died A. H. 179. See *Kitāb Tab.*, v. 55.

sometimes are careful to support the statement in the form of something which they heard, narrating on the ascending grade, if they proceed upwards, and on the descending grade, if they proceed downwards, as we have made it plain that they did.* Moreover, we know of no eminent teacher of primitive times, accustomed to employ traditional statements, and to scrutinize supports with reference to their soundness or unsoundness, equal to 'as-Sikhtiyânî, 'Ibn 'Aun,† Mâlik Bin 'Anas, Shu'bah Bin 'al-Hajjâj, Yahya Bin Sa'id 'al-Qattân,‡ and 'Abd 'ar-Rahmân 'Ibn Mahdi,§ and the succeeding traditionists who have investigated the matter of the explicit mention of oral communication in the supports of tradition, contended for by him whose language we have set forth; and no one of these was ever wont to inquire whether the reporters of tradition did in fact receive oral instruction from those on whose authority they report, except when a reporter was known to disguise tradition (عرف بالتدليس), and noted for doing so. In that case, indeed, the inquiry was instituted whether the individual did report as he had heard, and careful consideration was given to this question, in order to avoid all complicity with disguising. But as to looking into the matter irrespectively of disguised tradition, in the way approved of by him whose language we have stated, we hear of no such thing being practised by those whom we have named, or by any other eminent teacher. 'Abdallâh Bin Yazid 'al-Ansârî, who saw the Prophet . . . , for instance, reports 'on the authority of' Hudhaifah and of 'Abû-Mas'ûd 'al-Ansârî, and 'on the authority of' each one of the two, a tradition which he refers to the Prophet . . . , although, in reporting it on their authority, he makes no mention of having heard it from them, and we do not remember any report which makes it appear that 'Abdallâh 'Ibn Yazid ever recited tradition as a pupil of Hudhaifah or of 'Abû-Mas'ûd—to both of whom may God be gracious!—nor have we found it explicitly mentioned, in any report, that he ever saw those two persons. No traditionist, either of past time or among ourselves, was ever heard to object to the two traditional statements just referred to, reported by 'Abdallâh 'Ibn Yazid, on the authority of Hudhaifah and of 'Abû-Mas'ûd, as inherently weak; on the contrary, all persons conversant with tradition, whom we have met, regard these and whatever are like them as being sound and strong in their supports, and approve of using the information thereby transmitted, and of alleging as legal proof the rules (سنن) and reminiscences (أثر) which they convey to us: and yet he whose language we have set forth imagines such statements to be wanting in solidity and precision, until we find out by investigation that the reporter did hear tradition from him on whose authority he reports.

"Were we to proceed to enumerate distinctly all the traditional statements, sound in the opinion of traditionists, which have come down to

* For explanation of the terms "ascending grade" and "descending grade," see p. 79.

† Of Basrah: he died A. H. 151. See *Kitâb Tab.*, iv. 55.

‡ This person is said to have been the leader of the people of 'Irâk in the science of tradition, and to have been deep in criticism respecting reliable authorities. He died A. H. 198. See *Kitâb Tab.*, vi. 49.

§ A traditionist of Basrah, who died A. H. 198. See *Kitâb Tab.*, vii. 1.

us from those whom our author regards as feeble authorities, we should fail to accomplish the undertaking; but we have thought proper to call attention to a number of them, which may serve as a specimen for him whom we herewith make an end of replying to. For instance, 'Abû-'Uthmân 'an-Nahdî and 'Abû-Râfi' 'as Sâ'igh, who both lived in the days of ignorance, and also had intercourse with the Companions of the Messenger of God . . . who fought at Badr, and so on, and both of whom transmitted traditional statements on their authority, even to citing traditions told by men like 'Abû-Hurairah, 'Ibn 'Umar, and their friends, give out, each of them, a tradition as sustained 'on the authority of' 'Ubaiy Bin Ka'b—to whom may God be gracious!—on the authority of the Prophet . . . although no one has heard, by any express report, that they two ever saw 'Ubaiy or ever heard any tradition from him. Again, 'Abû-'Amrû 'ash-Shaibânî, who lived in the days of ignorance, and in the time of the Prophet . . . had grown to be a man, as well as 'Abû-Ma'mar 'Abdallâh Bin Sinhabarah, gives out two traditional statements as sustained, 'on the authority of' 'Abû-Mas'ûd 'al-'Anṣârî, on the authority of the Prophet . . . ; and, again, 'Ubaid Bin 'Umar, who was born in the time of the Prophet, gives out a tradition as sustained 'on the authority of' 'Umm Salamah, wife of the Prophet . . . , on the authority of the Prophet; and, again, Kais Bin 'Abû-Hâzim, a contemporary of the Prophet . . . gives out three traditional statements as sustained 'on the authority of' 'Abû-Mas'ûd 'al-'Anṣârî, on the authority of the Prophet . . . ; and, again, 'Abd 'ar-Rahmân Bin 'Abû-Laila, who committed traditions to memory on the authority of 'Umar Bin 'al-Khaṭṭâb, and had intercourse with 'Alî—to both of whom may God be gracious!—gives out a tradition as sustained, 'on the authority of' 'Anas Bin Mâlik, on the authority of the Prophet . . . ; and, again, Rib'i Bin Hirâsh gives out two traditions as sustained, 'on the authority of' 'Imrân Bin Huṣayn, on the authority of the Prophet . . . , and one tradition 'on the authority of' 'Abû-Bakrah, on the authority of the Prophet . . . , although Rib'i heard tradition from 'Alî Bin 'Abû-Ṭâlib—to whom may God be gracious!—and reports on his authority; and, again, Nâfi' 'Ibn Jubair Bin Muṭ'am gives out a tradition as sustained, 'on the authority of' 'Abû-Shuraih 'al-Khuzâ'i, on the authority of the Prophet . . . ; and, again, 'an-Nu'mân Bin 'Abû-'Aiyâsh gives out three traditions as sustained, 'on the authority of' 'Abû-Sa'îd 'al-Khudrî—to whom may God be gracious!—on the authority of the Prophet . . . ; and, again, 'Aṭa' 'Ibn Yazîd 'ad-Daithî gives out a tradition as sustained, 'on the authority of' Tamîm 'ad-Dârî, on the authority of the Prophet . . . ; and, again, Sulaimân Bin Yasâr gives out a tradition as sustained, 'on the authority of' Râfi' 'Ibn Khadij, on the authority of the Prophet . . . ; and, again, Humaid Bin 'Abd 'ar-Rahmân 'al-Himyârî gives out traditions as sustained, 'on the authority of' 'Abû-Hurairah, on the authority of the Prophet . . .

"Now, as for all these followers of the Prophet in the second degree, whose reporting 'on the authority of' Companions whom we have named is here noticed, there is no express memorial, so far as we know, in any report, of their having heard tradition from those whom they refer to as their authorities, nor, in any traditional statement itself, of their having ever met them; and yet the supports referred to are held to be sound by

those familiar with traditional statements and reports, who have never, to our knowledge, regarded any of them as weak, nor sought to make out in regard to them the fact of oral communication from one to another of the reporters, inasmuch as each one of them may possibly have heard tradition from his given authority, without any absurdity, because, living at the period they did, they were in habits of intercourse with the Companions.

"This new-fangled talk of our author which we have set forth, to the effect that tradition is rendered weak by the cause alleged, is too trifling to be long dwelt upon, or brought prominently into notice, forasmuch as it is an innovation, and a wrong-headed way of treating the subject, which no primitive traditionist ever gave expression to, and those of later times know nothing of. We therefore need not add anything by way of refutation of it, the opinion expressed having no more force than we have represented, either in itself or as advocated by our author. May God prosper the setting aside of whatever is opposed to the views of our doctors—in Him is my confidence!"

To these contributions to our knowledge of the science of Muslim tradition we add two extracts from H. and J., which introduce us to the collections of tradition in highest repute among the Muslims, and furnish some dates of importance in the history of the science, already, however, in part anticipated by notes on preceding pages. Our first extract is from H. :*

فصل

لما تفاوتت مراتب الصحيح والصحيح. بعضها أصح من بعض فاعلم أن الذي تقرر عند جمهور محدثين أن صحيح البخاري مقدم على سائر الكتب المصنفة حتى قالوا أصح الكتب بعد كتاب الله صحيح البخاري وبعض المغاربة رجحوا صحيح المسلم على صحيح البخاري والجمهور يقولون أن هذا فيما يرجع إلى حسن البيان وجودة الوضيع والترتيب ورعاية دقائيق الاشارات ومحاسن النكات في الاسانيد وهذا خارج عن المبحث والكلام في الصحة والقوة وما يتعلق بها وليس كتاب يساوي صحيح البخاري في هذا الباب بدليل كمال الصفات التي اعتبرت في الصحة في رجاله وبعضهم توقف في ترجيح احدهما على الآخر والخف هو الاول والحديث الذي اتفق البخاري ومسلم على تخرجه يسمى متفقا عليه وقال الشيخ بشرط أن يكون عن حكاية واحد وقالوا مجموع الاحاديث المتفقة عليها ألفان وثلاثمائة وستة وعشرون وبالجلة ما اتفق عليه الشيخان مقدم على غيره ثم ما تفرد به

* fol. 3, rect. and vers.

البخارى ثم ما تفرد به مسلم ثم ما كان على شرط البخارى ومسلم ثم ما هو على شرط البخارى ثم ما هو على شرط مسلم ثم ما هو رواه من غيرهما من الائمة الذين التزموا الصلحة وحكوه فالاقسام سبعة وامراد بشرط البخارى ومسلم ان يكون الرجال متصفين بالصفات التى يتصف بها رجال البخارى ومسلم من الضبط والعدالة وعدم الشذوذ والنكارة والغفلة وقيل المراد بشرط البخارى ومسلم رجال انفسهم واللام فى هذا طويل ذكرناه فى مقدمة شرح سفر السعادة

فصل

الاحاديث الصحيحة لم تنحصر فى صحيح البخارى ومسلم ولم يستوعبا الصحاح كلها بل هما منحصران فى الصحاح والصحاح التى عندهما وعلى شرطهما ايضا لم يوردا فى كتابيهما فضلا عما عند غيرهما قال البخارى ما اوردت فى كتابى هذا الا ما صح ولقد تركت كثيرا من الصحاح وقال مسلم الذى اوردت فى هذا الكتاب من الاحاديث صحيح ولا اقول ان ما تركت ضعيف ولا بد ان يكون فى هذا الترك والاتباع وجه تخصيص اليراد والترك اما من جهة الصلحة او من جهة مقاصد اخر والحاكم ابو عبد الله النيسابورى صنف كتابا سماه المستدرک بمعنى ان ما تركه البخارى ومسلم من الصحاح اورده فى هذا الكتاب وتلافى واستدرك بعضها على شرط الشيخين وبعضها على شرط احدهما وبعضها على غير شرطهما وقال ان البخارى ومسلما لم يحكما بانه ليس احاديث صحيحة غير ما خرجاه فى هذين الكتابين وقال قد حدث فى عصرنا هذا فرقة من المبتدعة اضالوا السنتهم بالطعن على ائمة الدين بان مجموع ما صح عندكم من الاحاديث لم يبلغ زهاء عشرة الاف ونقل عن البخارى انه قال حفظت من الصحاح مائة الف حديث ومن غير الصحاح مائة الف والظاهر والله اعلم انه يريد الصحيح على شرطه ومبلغ ما اورد فى هذا الكتاب مع التكرار سبعة الاف ومائتين وخمس وسبعون حديث وبعد حذف التكرار اربعة الاف ولقد صنف الآخرون من الائمة صحاحا مثل صحيح ابن حزيمة الذى يقال له امام الائمة وهو شيخ ابن حبان وقال ابن حبان فى مدحه ما رايت على وجه الارض احدا احسر فى صناعة السنن واحفظ للاحفاظ الصحيحة

منه كان السنن والاحاديث كلها نصب عينه ومثل صحيح ابن حبان تلميذ ابن حزيمة ثقة فاضل امام فهام وقال الحاكم كان ابن حبان من اوعية العلم واللغة والحديث والوعظ وكان من عقلاء الرجال ومثل صحيح الحاكم ابى عبد الله النيسابورى الحافظ الثقة المسمى بالمستدرک وقد تطرق في كتابه هذا التساهل واخذوا عليه وقالوا ابن حزيمة وابن حبان امکن واقوى من الحاكم واحسن والطف في الاسانيد والمتون ومثل المختارة للحافظ ضياء الدين المقدسى وهو ايضا خرج صحاحا ليست في الصحيحين وقالوا كتابه احسن من المستدرک ومثل صحيح ابن عوانة وابن السكن والمنقبي لابن جارود وهذه الكتب كلها مختصة بالصحاح ولكن جماعة انتقدوا عليها تعصبا وانصافا وفوق كل ذى علم عليهم والله اعلم

فصل

الكتب الستة المشهورة المقررة في الاسلام التى يقال لها الصحاح الست هي صحيح البخارى وصحيح مسلم والجامع للترمذى والسنن لابی داود وسنن ابن ماجة وعند البعض الموطا بدل ابن ماجة وصاحب جامع الاصول اختار الموطا وفي هذه الكتب الاربعة اقسام من الاحاديث من الصحاح والحسان والضعاف وتسميتها بالصحاح الستة بطريق التغليب وسمى صاحب المصابيح احاديث غير الشيخين بالحسان وهو قريب من هذا الوجه قريب المعنى الغوى او هو اصطلاح جديد منه وقال بعضهم كتاب الدارمى احرى واليق بجعله سادس الكتب لان رجاله اقل ضعفا ووجود الاحاديث المنكرة والشاذة فيه نادر وله اسانيد عالية وثلاثياته اكثر من ثلاثيات البخارى وهذه المذكورات من الكتب اشهر الكتب وغيرها من الكتب كثرة شهرة ولقد اورد السيوطى في كتاب جميع الجوامع من كتب كثيرة يتجاوز خمسين مشتملة على الصحاح والحسان والضعاف وقال ما اوردت فيها حديثا موسوما بالوضع اتفق المحدثون على تركه ورده والله اعلم وذكر صاحب المشكوة في ديباجة كتابه جماعة من الائمة المتقين وهم البخارى ومسلم والامام مالك والامام الشافعى والامام احمد بن حنبل والترمذى وابو داود والنسائى وابن ماجة والدارمى والدارقطنى والبيهقى ورزين واجمل في ذكر غيرهم وكتبنا احوالهم في كتاب مفرد مسمى بالاكمال بذكر اسماء الرجال ومن الله التوفيق وهو المستعان في المبداء والمآل

“ *Section.*

“ Since the grades of sound tradition differ one from another, and some sound traditions are sounder than others, be it known that the *Ṣaḥīḥ* of ‘al-Bukhārī is established in the estimation of traditionists as superior to all other books of human authorship, so that, as they say, ‘the *Ṣaḥīḥ* of ‘al-Bukhārī is the most perfect of books, next to the Book of God.’ Some of the people of the West, however, attach greater weight to Muslim’s *Ṣaḥīḥ* than to that of ‘al-Bukhārī; though every one says that this preference is based upon particulars relative to nicety of expression, together with the fullness of that collection, the arrangement, and the preservation, in the supports, of references to minute points and nice distinctive marks—all which is aside from the subject-matter, and has nothing to do with the question of the soundness and strength of a tradition, and points therewith connected, as regards which there is no book equal to the *Ṣaḥīḥ* of ‘al-Bukhārī, since the guarantees whom he relies upon unite every quality taken into account with reference to soundness of tradition. Others, again, hesitate about preferring either of the two to the other. The true view is the first which we have stated.

“ That tradition which both Muslim and ‘al-Bukhārī give out is said to be agreed upon (متفق), ‘provided,’ as the Shaikh says, ‘it be given on the authority of one and the same witness of the Prophet;’ and the traditions thus agreed upon are said to amount, in number, to two thousand three hundred and twenty-six. To be brief, that which the two masters agree upon is preferred to all other tradition; next comes that which ‘al-Bukhārī alone gives out; then, that which Muslim alone gives out; then, that which answers to the stipulation of both ‘al-Bukhārī and Muslim; then, that which answers to the stipulation of ‘al-Bukhārī alone; then, that which answers to the stipulation of Muslim alone; and lastly, that which is reported by other eminent teachers strenuous for soundness, and which they regard as sound. There are, therefore, seven subdivisions. The force of the expression: ‘stipulation of ‘al-Bukhārī and Muslim’ is that the given guarantees of a tradition were characterized by those qualities which the guarantees relied upon by ‘al-Bukhārī and Muslim possessed, namely, retentiveness, integrity, and freedom from separateness, indeterminateness, and carelessness. Another explanation of the expression: ‘stipulation of ‘al-Bukhārī and Muslim’ is this, that it denotes an identity of the guarantees of a tradition with those whom they two rely upon. The discussion of this point has been drawn out to a great length: we have given an account of it in the introduction to the *Commentary on the Book of Felicity* (شرح سفر السعادة).

“ *Section.*

“ Sound traditions are not confined to the *Ṣaḥīḥs* of ‘al-Bukhārī and Muslim, nor are these two works all the *Ṣaḥīḥs*. On the contrary, these are two among the *Ṣaḥīḥs*; nor do their authors bring forward, in the two books, all those traditions which, in their opinion and according to their stipulation, are sound, to say nothing of such as are sound in the view of others than themselves. Says ‘al-Bukhārī: ‘I have brought forward, in this my book, nothing but sound tradition, and have also left

out many traditions which are sound ;' and Muslim says : ' Whatever traditions I have brought forward in this book are sound, while I do not say that what I have left out is weak tradition.' Yet, doubtless, in this leaving out and bringing forward there was that sort of particularization which belongs to those acts, either in respect to soundness or in respect to some other points kept in view. 'Al-Hâkim 'Abû-'Abdallâh 'an-Nisâpûrî composed a book which he called the *Repaired Ṣaḥīḥ* (المستدرک), a name signifying that in this book were brought forward by him sound traditions which 'al-Bukhârî and Muslim had left out, mended and repaired, some according to the stipulation of both of the two masters, others according to the stipulation of one or other of the two, and others still according to other stipulation than theirs;* and this author says that 'al-Bukhârî and Muslim did not judge other traditions than those which they brought forward in their two books to be unsound,' adding : ' for all that this has been asserted, in our time, by a party of the "Innovating Sect," who have protruded their tongues in reproach against the eminent teachers of religion, with the words : "All the traditions which are sound, in your view, do not come up to the number of ten thousand." ' Moreover, 'al-Bukhârî himself is reported to have said : 'I have committed to memory one hundred thousand sound traditions, and two hundred thousand unsound'—and it is plain, and God knows, that he means to speak of that which is sound according to his own stipulation—whereas the sum total of what he has brought forward in his book, repetition included, is seven thousand two hundred and seventy-five traditions, and, exclusive of repetition, four thousand.

"*Ṣaḥīḥs* have been composed, also, by later eminent teachers, for example: the *Ṣaḥīḥ* of 'Ibn Ḥazimah,† surnamed the 'Imâm of 'Imâms, who was the master of 'Ibn Ḥibbân, and in praise of whom 'Ibn Ḥibbân says : 'I have not seen, on the face of the earth, any one of nicer perception with regard to what constitutes a traditional law, or whose memory was more stored with sound memorials—all traditional laws and traditions were present to his mind;' and the *Ṣaḥīḥ* of 'Ibn Ḥibbân,‡ the pupil of 'Ibn Ḥazimah, a reliable authority of superior qualifications, an eminent teacher of high intelligence, of whom 'al-Hâkim says : 'Ibn Ḥibbân was a repository of learning, a living dictionary, a store-house of tradition and instruction in duty, and a man of genius;' and that called the *Repaired Ṣaḥīḥ*, by 'al-Hâkim 'Abû-'Abdallâh 'an-Nisâpûrî, the memorizer, the reliable authority, whose book has, to its injury, that want of strict legitimacy which we have referred to, and to whom people have made the objection that 'Ibn Ḥazimah and 'Ibn Ḥibbân are of more weight and stronger than 'al-Hâkim, as well as more nice and elegantly discriminating in respect to supports and texts; and the *Selection from the Ṣaḥīḥ* (المختارة), by the memorizer Ḍhiyâ' 'ad-Dîn 'al-Makḏasî,§ who also brought out sound traditions which are not in the *Ṣaḥīḥs* of

* A similar account of this book is given by Ḥâjî Khalfah, v. 521, who puts the death of the author A. H. 405.

† Died A. H. 311. His *Ṣaḥīḥ* is mentioned by Ḥâjî Khalfah, iv. 99.

‡ See *Ḥâjî Khalf. Lex.*, iv. 99.

§ Mentioned by Ḥâjî Khalfah, v. 440, who gives for the title of the work '*al-Mukhtarah fî 'al-Ḥadîth*, and says that the author died A. H. 643.

'al-Bukhārī and Muslim, whose book is said to be more nice than the *Repaired Ṣaḥīḥ*; and the *Ṣaḥīḥ* of 'Abū-'Awānah and that of 'Ibn 'as-Sakan;* and the *Marrow of the Ṣaḥīḥ* (المُنْتَقَى), by 'Ibn Jārūd.† All these books are designated as *Ṣaḥīḥs*, though a certain set of persons discriminate with regard to them, as well in the spirit of strenuous purism as with impartial criticism—there is one who knows, superior to all instructed men—God knows.

“Section.

“The six books, universally known and of established authority within the pale of Islām, called the *Six Ṣaḥīḥs*, are the *Ṣaḥīḥ* of 'al-Bukhārī, the *Ṣaḥīḥ* of Muslim, the *Jāmi'* of 'at-Tarmidhī, the *Sunan* of 'Abū-Dāwud, the *Sunan* of 'Ibn Mājah,‡ and the *Muwatta'*—which last is by some put in the place of 'Ibn Mājah's collection, and was preferred by the author of the *Jāmi'* 'al-Uṣūl. But these last named four books embrace traditions of more than one class, namely, both sound, fair, and weak: the *Six Ṣaḥīḥs* are so named by way of ascribing to them a certain superiority; and the author of the *Maṣābiḥ* calls all traditions given out by others than the two masters fair, which is a derived form of expression, either allied to the usage of that term in common parlance, or being a new technical application of it on the part of the author. Some persons say that the book of 'ad-Dārimi§ is more worthy and suitable to be ranked as the sixth book, because fewer guarantees marked by any weakness are relied upon in it, and traditions undetermined, or separate, are rarely introduced, while it has some supports of a superior character, and its trebly supported traditions (ثَلَاثِيَّات) are more numerous than those of 'al-Bukhārī.||

“These which we have mentioned are the most noted books of tradition; but others are in extensive repute. Indeed, 'as-Suyūṭī, in the *Kitāb Jamī'* 'aj-Jawāmi', cites many books, to the number of more than forty, as containing both sound, fair, and weak traditions, and says: 'I have not brought out, as contained in either book, any tradition to which is attached the stigma of being made up, which traditionists have agreed to leave out and reject—God knows.' The author of the *Mishkāt*, also, in the preface to his book, mentions a multitude of eminent teachers of tradition, of devout lives, namely: 'al-Bukhārī, Muslim, the eminent teacher Mālik, the eminent teacher 'ash-Shāfi', the eminent teacher 'Aḥmad Bin Hanbal, 'at-Tarmidhī, 'Abū-Dāwud, 'an-Nasā'ī, 'Ibn Mājah, 'ad-Dārimi, 'ad-Dāraḳuṭnī, 'al-Baihaḳī, Razīn, etc., about whom we have written in a special book entitled the *Complete Statement of the Names of the Guarantees of Tradition* (الأكمال بذكر أسماء الرجال)—depending upon God's providence, and asking His aid from first to last.”

* The *Ṣaḥīḥ* of 'Ibn 'as-Sakan, who died A. H. 353, is called by Ḥāji Khalfah 'as-*Ṣaḥīḥ al-Muntaka*. See iv. 99, 100. The work of 'Abū-'Awānah here referred to appears to be an epitome of Muslim's *Musnad*, entitled *Mustakhrāj 'Abi'Awānah*: the author died A. H. 316. See *Hāji Khalf. Lex.*, v. 520.

† See *Hāji Khalf. Lex.*, vi. 167.

‡ See *Hāji Khalf. Lex.*, iii. 621. The author died A. H. 273.

§ Entitled *Musnad 'ad-Dārimi*. The author died A. H. 253. See *Kitāb Tab.*, ix. 17 and *Hāji Khalf. Lex.*, v. 539.

|| There is another work by 'ad-Dārimi, entitled *Thalāthiyāt 'ad-Dārimi*. See *Hāji Khalf. Lex.*, ii. 492.

Our last extract is from J. :*

الباب الرابع
فى اسماء الرجال

الصحابى مسلم رأى النبى صلى الله عليه وسلم وقال الاصوليون من طالت مجالسته والتابعى كل مسلم صحب صحابيا وقيل من لقيه وهو الاظهر والبحث عن تفاصيل الاسماء وانكى واللقاب والمراتب فى العلم والودع لهاتين المرتبتين وما بعدهما يقضى الى تصليب توفى مالك بالمدينة سنة تسع وسبعين ومائة وولد سنة ثلث او احدى او اربع او سبع وتسعين وابو حنيفة ببغداد سنة خمسين ومائة وكان ابن سبعين والشافعى بمصر سنة اربع ومائتين وولد سنة خمسين ومائة واحمد بن حنبل ببغداد سنة احدى واربعين ومائتين وولد سنة اربع وستين ومائة والبخارى ولد يوم الجمعة لثلاث عشرة خلت من شوال سنة اربع وتسعين ومائة ومات ليلة الفطر سنة ست وخمسين ومائتين بقرية خرتنك من بخارا ومسلم مات بنيسابور سنة احدى وستين ومائتين وكان ابن خمس وخمسين وابو داود بالبصرة سنة سبع وسبعين ومائتين والترمذى مات بترمذ سنة تسع وسبعين ومائتين والنسائى سنة ثلث وثلثمائة والدارقطنى ببغداد سنة خمس وثمانين وثلثمائة وولد بها سنة ست وثلثمائة والمحاکم بنيسابور سنة خمس واربع مائة وولد بها سنة احدى وعشرين وثلثمائة والبيهقى ولد سنة اربع وثلثين وثلث مائة ومات بنيسابور سنة ثمان وخمسين واربعماية تمت الرسالة

"Chapter Fourth.

"Names of Guarantees.

"The term 'witness' (الصحابى) denotes any Muslim who saw the Prophet . . . , or, as the professed teachers of the foundations of religion say, one who had long sittings with him; and the term 'follower in the second degree' (التابعى) means any Muslim who was associated with, or, as is also said, who met, a witness. So much is most plain. But to look into all the distinctions of names, titles, epithets, and degrees, which belong to the science, and to apply them to these and the succeeding orders of reporters, would be a long affair.

"Mālik died at Madīnah in the year 179, and was born in 93, or 91, or 94, or 97. 'Abū Ḥanifah died at Baghdād in 150, aged seventy years. 'Ash-Shāfi'ī died in Egypt in 204, and was born in 150. 'Aḥmad Bin Ḥanbal died at Baghdād in 241, and was born in 164. 'Al-Bukhārī was born on Friday, the 13th of Shawwāl, in the year 194, and died on the night of the festival succeeding Ramadhān, in the year 256, in the city of Khartank in Bukhārā. Muslim died at Nisābūr in 261, aged fifty-five years. 'Abū-Dāwud died at 'al-Baṣrah in 277. 'At-Tarmidhī died at Tarmidh in 279. 'An-Nasā'ī died in the year 303. 'Ad-Dāra-kuṭnī died at Baghdād in 385, and was born there in 306. 'Al-Ḥākim died at Nisābūr in 405, and was born there in 321. 'Al-Baihaḳī was born in 334, and died at Nisābūr in 458.

"End of the treatise, etc."